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ABSTRACT

Adult education for indigenous peoples in Russia was examined. First, information on government institutions, indigenous organizations, international agencies, and nongovernmental organizations (NGOs) engaged in adult education for Russia's indigenous peoples was compiled. Next, questionnaires and survey techniques were used to research the policy and practice of adult education for Russia's indigenous peoples. Special attention was paid to the following topics: (1) Russia's sociodemographic, socioeconomic, linguistic, and ecologic situations; (2) past and present legislation and national policies; (3) the current situation in aboriginal adult education; (4) state governmental programs and organizations; (5) NGOs and indigenous organizations; and (6) ecological problems and adult aboriginal education. The study established that Russia's existing system of education does not promote the development of national northern cultures. In 1960-1980, the emphasis in adult aboriginal education was on preparing teachers and medical staff of aboriginal origin through the

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study of aboriginal languages. The absence of material, technical, and financial support is a major obstacle to improving the current situation regarding adult aboriginal education. (The bibliography contains 29 references. A list of 8 Web sites concerned with adult education in Russia is appended along with information about and the addresses of 34 governmental organizations and 23 NGOs and indigenous organizations.) (MN)

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ED 458 369

INTERNATIONAL SURVEY ON ADULT EDUCATION FOR INDIGENOUS PEOPLES

COUNTRY STUDY : RUSSIA

Coordinator: Linda King

U.S. DEPARTMENT OF EDUCATION
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ADULT EDUCATION AND INDIGENOUS PEOPLES IN RUSSIA

by Nina Meschtyb

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FOREWORD

In the debate and dialogue on indigenous education, the role of adult education in the context of indigenous peoples has come increasingly to the fore. At the Fifth International Conference on Adult Education held in Hamburg in 1997, indigenous peoples themselves participated actively both in the official delegations and in the drafting of the final recommendations. This was something new for international conferences. Although the theme of "indigenous peoples" is often on the agenda, the voice of those same people is often difficult to hear, being mediated by interlocutors, who often do not have the legitimacy to debate the issues. As a result of this active participation two key articles were included in the Hamburg Declaration.

Article 15

Diversity and equality. Adult learning should reflect the richness of cultural diversity and respect traditional and indigenous peoples' knowledge and systems of learning; the right to learn in the mother tongue should be respected and implemented. Adult education faces an acute challenge in preserving and documenting the oral wisdom of minority groups, indigenous peoples and nomadic peoples. In turn, intercultural education should encourage learning between and about different cultures in support of peace, human rights and fundamental freedoms, democracy, justice, liberty, coexistence and diversity.

Article 18

Indigenous education and culture. Indigenous peoples and nomadic peoples have the right of access to all levels and forms of education provided by the state. However, they are not to be denied the right to enjoy their own culture, or to use their own languages. Education for indigenous peoples and nomadic peoples should be linguistically and culturally appropriate to their needs and should facilitate access to further education and training.

But how to interpret these calls for action without a systematic and well founded base of information on adult education? What is the current state of affairs internationally with regard to adult education for indigenous peoples? How are different countries, and different regions

tackling the issues? What are the problems, the programmes and the policies being put into place? And how are indigenous peoples themselves becoming involved in the planning of their own educational futures?

To this end the UNESCO Institute for Education initiated in 1999 an international survey on adult education and indigenous peoples. From the outset, the survey was conceived as a participatory venture involving the views and perspectives of indigenous peoples themselves. A network of focal points was established and where possible these were indigenous organizations themselves, where this was not possible research centres close to indigenous organizations were involved as focal points.

The following focal points were involved from the outset:

Bolivia: PROEIB, Programa de Formación en Educación Intercultural Bilingue para los Paises Andinos. Principal researcher: Luis Enrique Lopez

Brazil: MARI, Grupo de Educação Indígena, University of Sao Paolo. Principal researcher: Aracy Lopes da Silva

Canada: University of Victoria. principal researcher: Philip Cook

Ecuador: PROEIB, Principal researcher: Alba Moya

Greenland: Inuit Circumpolar Conference, principal researcher: Carl Christian Olsen

Guatemala: The Rigoberta Menchu Foundation, principal researcher:Vilma Duque

India: Central Institute for Indian Languages . Principal researcher: Francis Ekka (deceased)

Mexico: CREFAL, Centro de Cooperación Regional para la Educación de Adultos en América Latina y el Caribe. Principal researcher: Mary Paz Valenzuela

New Zealand: Tania Rey, University of Wellington. Principal researcher: Tania Rey

Norway: Sami College, principal researcher: Svein Lund

Peru: PROEIB. Principal researcher: Madeleine Zuniga

Philippines: Cordillera Resource Center, principal researcher: Geraldine Fiagoy

Russia: Russian Academy of Science, principal researcher: Nina Meschtyb

Thailand: IMPECT, Inner Mountain People Education and Culture in Thailand Association. Principal researcher Prassert Trakansuphakon.

USA: principal researcher: Patrick WeaselHead , consultant, Native American Education

The aim of the survey was to provide:

- A reference document for indigenous peoples to help them identify similarities and differences with regard to adult education policy as well as provision and participation patterns in different regions of the world.
- Recommendations and proposals for policy makers , international agencies and NGOs to develop new directions for adult education in cooperation with indigenous peoples.
- A theoretical and conceptual framework in which to place the discussion of adult education for indigenous peoples.[1]

In the first phase of the project the various focal points participating in the survey were responsible for compiling information on government institutions, indigenous organisations as well as international agencies and non-governmental organisations engaged in adult education for indigenous peoples in their region. This information has been separately compiled as well as featuring in the national monographs and appear under separate directories of indigenous education projects in both Spanish and English.

In the second phase, the focal points were involved on research on the policy and practice of adult education for indigenous peoples using questionnaires and survey techniques. Researchers participated in an international meeting held in the Headquarters of UNESCO in Paris in October 1999. This meeting while exchanging the different research findings also produced an international statement on their findings which was presented to the mid Decade review meeting on UNESCO's role in the World Decade for Indigenous Peoples held shortly after also in October 1999 and organised by the UNESCO Institute for Education together with the Division for

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[1] In this regard, UIE held a workshop on New Perspectives on Adult Education for Indigenous Peoples in 1997 in Mexico. See King, L. 1998 Reflecting Visions . New Perspectives on Adult Education and Indigenous Peoples. UNESCO Institute for Education and University of Waikato, New Zealand.

Cultural Pluralism. A participating researcher was nominated from that meeting, Mr Carl Christian Olsen, to present the enlarged statement on educational and cultural needs of indigenous peoples to the General Conference of UNESCO in November 1999 in the Education and the Culture Commissions.

Research was undertaken with financial support from the Government of Norway and from DANIDA. The UNESCO Institute for Education gratefully acknowledges this support which made the participation of researchers around the world possible. I would like to thank in particular both the past director of the UNESCO Institute for Education, Paul Belanger, and the current director, Adama Ouane, for their support to the project, which has not been easy to coordinate internationally given the hard and difficult conditions under which indigenous peoples live and the nature of the geographical terrain which is often isolated and uncommunicated either by road or by telephone.

I am extremely grateful to all the participating researchers for their intelligent and informed research and their willingness to collect sometimes difficult information to obtain. Their commitment to the field of indigenous education has been inspiring.

I would like to single out the work of research assistant, Sabine Schielmann in helping in the coordination of the survey. She was also responsible for drafting the report on the UN agencies work on indigenous peoples and education and for producing the directory of indigenous oorganisations as well as making informed and valuable observations on the progress of the research and the editing of the final monographs. Sonja Schimann also participated as a part time research assistant for 6 months in 1999, and was responsible for organizing the international meeting, and for designing the home page for the survey.

In the production of the monographs themselves special credit has to go to Cendrine Sebastiani, whose unfailing good humour and inspired professionalism made them a reality.

Linda King

INTRODUCTION

There are more than a hundred nationalities living in Russia. Indigenous peoples in Russia are now officially considered as 30 small-numbered nations[2], which historically are settled in the huge territory[3] of the North from the White sea in the west up to Bering Strait in the east. Each northern ethnic group has it own history and problems. They vary much from each other by number[4], type of settlement, presence or absence of their own autonomy, ethnicity, geographical and climate condition, language etc. They practice a wide range of economic activities such as hunters, reindeer breeders, fishermen and gatherers. In their recent past their subsistence economies provided them with clothing, food and transportation. The social organization of the northern indigenous peoples was based on kinship, which established the rights, duties, and responsibilities of all group members for each other. Social and economic relationships and belief systems were integrated into a worldview in which relationships between the land, the natural resources, and the human groups were inseparable. Their traditional education was based on traditional knowledge and was transmitted from generation to generation.

General socio-demographic information.

The birth rate of the northern indigenous peoples is relatively high. Up to the present, large families have been typical for the northern peoples. The share of the northern indigenous population with three or more children is 40 %, while for Russia as a whole it is 16 %. Though their birth rate remains rather high, it has been falling during the last years. This can be

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[2] Sami (on the Kola Peninsula), nenets (on the tundra areas from the Barents sea to the Yenisei River), enets (around the lower eaches of theYenisei river), dolgan and nganasn (in the tundra of Taimer), khanty, mansi, sel'kupy (in the taiga of Western Siberia), kety (around the midstream area Yenisei river), evenky and eveny (throughout Siberia from the Yenisei river to the Sea of Okhotsk), yukagiry (on the Kolyma river), itel'meny and koryaky (on Kamchatka), chukchi, chuvantsy and eskimos (on Chukotka), tofalar, teleuty, shortsy, kumandintsy (in the Eastern Sayan Mountains), tuva-todzintsy (in Tiva), nanay, ulchi, udege, negidal, orochi (in the basin of Amur river), oroki and nivhi (on the island of Skhalin), aleiut (on the Commander islands).

[3] This area of 11 million square kilometres covers about two-thirds of the total area of the Russia.

[4] The largest group among them is Nenets (34,200 people) and the smallest is Oroky (179 people).

connected to socio-economic difficulties, poor medical services or even absence of such services, processes of assimilation, and increases in the number of single-parent families.

The high death rate among the northern indigenous population is of special concern. Although the infant and child mortality rates continued to fall, the mortality rate among middle-aged peoples was increasing. The causes of death also changed significantly. Whereas in the 1950s the main cause of death was infectious diseases (among these tuberculosis), by the 1970s the main causes of fatality among the indigenous people of the North had become injury, suicide, murder, and other forms of violent death. The suicide rate among the northern aboriginal population is 3-4 times above the national average. The incidence of violent death, and its increase among the middle-aged population, gives an indication of the social condition of this phenomenon (the destruction of the traditional way of life, the resettling of indigenous peoples from small settlements to big ones, a high rate of unemployment and alcoholism). The medical and social characteristics of the demographic situation of the northern aboriginal population can be seen in the life expectancy indicator. In 1988-89, the life expectancy for men was 54 years; for women 65 years. On average, it is 10 years lower than in the rest of Russia.

Contemporary Socio-Economic Condition

Nowadays northern regions are faced with dramatic changes. Today alongside with the indigenous inhabitants[5], there are more than nine million people of non-indigenous origin living here. The majority of the aboriginal peoples now live in settlements where newcomers predominate.

Before 1992, the number of members of northern indigenous people who were actively employed in the economy had increased on a yearly basis. That is, over the period 1981-1991, the number of northern indigenous peoples employed as labourers, clerks and by collectives increased by 22.6 per cent over all sectors of production. As a result of the recent transition to a market economy, the percentage of indigenous peoples who continue to be employed in these types of production has sharply decreased. Factors causing the rise in unemployment include a

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[5] The total population of the indigenous minorities of the North, as enumerated in the Soviet Census of January 1, 1989, was 184 478.

decline in the reindeer stock, the reorganization of collective and state farms, a curtailing of forest lots, a reduction in industrial construction investment, and the commercialisation of trade and of the public food service sector. As a result, 25-30 per cent of able-bodied persons are, in fact, unemployed. They do, however, partially provide for their family through such traditional occupations as domestic reindeer breeding, hunting, fishing, gathering wild herbs, mushrooms and berries. Unemployment levels remain especially high among young people and among women. Much of the unemployment among these small northern aboriginal peoples can be attributed to their traditional kind of economy, notably, reindeer breeding, fishing, hunting, sea hunting, the processing of herbs, and the making of clothing, footwear and handicrafts from fur harvesting. Almost 30,000 people (55% of the total adult indigenous population of the North) are presently engaged in these occupations. Altogether more than 60% of the aboriginal minority population of the North, Siberia and the Far East continue to be oriented towards these traditional occupations. Jobs in industry and oil development have not proven to be attractive working professions for the aboriginals.

The Northern Indigenous Peoples in Russia
(According to the censuses of 1959, 1970, 1979, and 1989[6])

Table 1

Ethnic groups	1959	1970	1979	1989
1	2	3	4	5
Aleuty	421	441	546	702
Chukchy	11727	13597	14000	15183
Chuvantsy	-	-	-	1511
Dolgany	3932	4877	5053	6929
Entsy	-	-	300	209
Eskimosy	1118	1308	1510	1718
Evenky	24710	25149	27294	30233
Eveny	9121	12029	12523	17199
Itelmeny	1109	1301	1370	2480
Kety	1019	1182	1122	1113
Khanty	19410	21138	20934	22521
Koryaky	6287	7487	7879	9242
Mansi	6449	7710	7563	8459
Nanaitsy	8026	10005	10516	12017
Negidaltsy	350	537	504	622
Nenetsy	23007	28705	29894	34665
Nganasany	748	953	867	1278
Nivhy	3717	4420	4397	4673
Orochy	782	1089	1198	915
Oroky	-	-	400	190
Saami	1792	1884	1888	1890
Selkupy	3768	4282	3565	3612
Tofalary	586	620	763	731
Udegeitsy	1444	1469	1551	2011
Ulchy	2055	2448	2552	3238
Yukagiry	442	615	835	1142
In-All	132020	153246	158824	184478

[6] From: Peoples of the North of Russia (1960-1980). Moscow 1992, (Narody Severa Rossii. Moskva, 1992) p. 13.

Linguistic Situation

Indigenous northern peoples in Russia speak the languages, which belong to the different language families (see map) : Tungus-Manchu (nanay, ulchi, udege, negidal, oroky, orochy, evenky, eveny), Finno-Ugric (saami, khanty, mansi, sel'kupy, nentes, enets, nganasan), Turkic (dolgan, tofalar, teleuty, shortsy, kumandintsy, tuvintsy-todzintsy) and Paleo-Siberian (chukchi, koryaky, itel'men, aleut, eskomo). Many of these languages are linguistic isolates (nivkhi, yukaghir, ket).

Until the 20th century most of the northern languages were unwritten. Some ethnic groups use a pictographic system of writing (fig. 2).

The emergence of the northern languages in written form is connected with the activity of the Commission for Language and National Cultures for the Northern minorities, which in the 1920s began studying the dialects of different ethnic groups. Researchers investigated which language could be put on the basis of literate languages. In 1929, the Northern Unified Alphabet was adopted by a special commission and became official on February 23, 1931[7]. This alphabet, based on the Roman alphabet, contained 39 letters - 29 consonants and 10 vowels.

In the beginning of 1932 the first All-Union conference for promotion of written languages of the peoples of the North took place in Leningrad. This conference drafted a project of creating written languages for the 13 northern nations of the North: Sami, Mansi, Khanty, Nenets, Selkup, Evenky, Eveny, Nanay, Udege, Chukchi, Koriak, Nivkh, Ket and Eskimo. It was decided also to begin work on Itelmen and Aleut languages. Two years later at another conference the decision was made that among Kets and Itelmens Russian was developed enough to permit education without using the native language. Special attention was paid to the question of organization of the editions on languages of the northern peoples and to the creation of a network of schools on national languages.

In 1937, a new alphabet based on Cyrillic was introduced. This was done for political reasons to reinforce the position of Russian language and politics in the northern area. It was established by government decree without any consultation with scholars or others with practical experience.

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[7] Vdovin I.S. Obshie svedeniya o sozdanii pis'mennosti na yazikah narodov Severa// Mladopis'mennie yaziki narodov SSSR. Moskva-Leningrad, 1959, p.

After the Second World War, in the Russian Far East a large publishing house was created which published the books in the languages of the northern peoples. In 1956, in the Magadan publishing house a Chukotsky editorial department was established. During the next two years, it published more than 25 books and brochures in the native languages.

In the 1960s, there was a widespread opinion that the use of native languages in the home weakened the position of the Russian language, and that knowledge of the indigenous languages would impede future life for aboriginal youth for their secondary education in school and later at the Institute. So regional departments of public education established a sanction to stop teaching native language in schools. This had negative consequences in terms of communication between generations. It was so obviously clear that in 1967-68 the study of native languages was put on back into the school programme. But it was only included in the school programme as the language of the textbook. Pika A. investigated state policies toward aboriginal peoples of the North during the 1960s-1970s and he came to the conclusion that

> stereotyped and undifferented educational programmes in schools, and the boarding school system that separates children from parents and families for many months every year, have made northern youth indifferent toward their national culture, mother tongue, folklore, and art. It is evident that the loss of their native language is leading to the collapse of their spiritual culture and ethnic self-comprehension. For them, this is the road to non-existence[8].

Nowadays the language rights of the aboriginal peoples of Russia are provided for by appropriate articles of the Constitution of the Russia (1993), and laws "About languages of the peoples of Russian Federation" (1991), "About Education" (1992). In autonomous republics and national districts besides the federal legislation also the regional one applies.

Today there is a clear tendency towards decreasing use of the native languages practically in all aboriginal northern groups in Russia. This is evident among the Ket, Koryak, Nanay, Nenets, Sel'kup, Chukchi, Evenk, Even, Eskimos, Yukagir, Khanty and Mansi. During the period from 1970 to 1989 those who name an indigenous language as their mother tongue has decreased. See table 2.

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[8] Pika A. The Small Peoples of the North: From Primitive Communism to "Real Socialism".// Anxious North . IWGIA Document 82, Copenhagen, 1996, p. 16.

Command of Mother Tongue Among Northern Indigenous Peoples in Russia in 1959, 1970, 1979, 1989 [9]

Table 2

Ethnic Group	On the whole				Urban population		Rural population	
	1959	1970	1979	1989	1979	1989	1979	1989
1	2	3	4	5	6	7	8	9
Aleuty	16	21,8	11,5	25,3	21,1	34,3	6,7	20,1
Chukchy	87,5	82,6	78,8	70,4	46,2	47,1	83,6	74,2
Chuvantsy	-	-	-	18,5	-	19,6	-	17,2
Dolgany	-	89,8	90,6	84,1	61,5	57,8	94,9	90,6
Entsy	-	-	-	46,5	-	42	-	49,6
Eskimosy	63	60	60,2	51,6	54,4	34,5	61,8	56,7
Evenky	50	51	42,5	29,5	43,9	29	42,1	29,7
Eveny	77,5	56	57	43,8	88,2	81,8	61,1	48
Itelmeny	32	35,7	23,2	18,8	19,3	21,5	24,7	17
Kety	75	74,8	60,2	48,8	46,7	35,8	63	51,6
Khanty	78	69	68,1	68,1	60,8	43,9	75,1	68,3
Koryaky	87	81	69,6	52,4	45,5	39,4	78,4	57,7
Mansi	54,5	52	49,7	36,7	32,7	25,1	58,9	46,5
Nanaytsy	77	69	55,9	44,1	42	36,1	63,8	49,3
Negidaltsy	-	53	43,4	26,6	30,5	26,8	48,8	26,4
Nentsy	80	88,5	80,9	77,7	54,2	56,5	85,4	82
Nganasany	92,8	75,5	90,3	83,4	56,2	74,6	94,3	86,7
Nivkhi	66,7	49,5	30,4	23,3	25,9	23,6	34,4	23
Orochy	50,5	48,6	33,2	17,8	30,6	19	36,1	16,7
Oroky	-	-	-	44,7	-	49	-	21,4
Saami	62	56	51,8	42	39,9	32,9	58,4	48,3
Selkupy	47	51	56,6	47,7	34,7	31,4	61,6	53,2
Tofalary	89,1	56	54	42,8	51,4	37,1	54,4	43,7
Udegeitsy	67,6	55	27,5	24,3	29	33,9	27,1	18,5
Ulchi	78	60,8	37,9	30,7	26,2	29,5	42,2	31,2
Yukagiry	47	46,8	36,8	32	28,6	24,9	40,2	36,2
Northern Peoples in-all	66,8	66,3	66,7	52,3	41,9	37,2	67,4	57,6

According to the data of the Ministry of education (for 1994-95 academic years) the study of the native language in schools was conducted only among 14 indigenous peoples: Dolgany,

[9] From: Peoples of the North of Russia (1960-1980). Moscow 1992, (Narody Severa Rossii. Moskva. 1992), p.32.

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Itel'men, Ket, Koryak, Nanay, Nenets, Sel'kup, Chukchi, Evenky, Eveny, Eskimosy, Yukagir, Khanty and Mansi. Furthermore the languages of the aboriginal peoples were taught only as one of the subjects of the educational programme. The statistic data demonstrates that the level of possession of the native language by the aboriginal peoples is higher among groups which continue their traditional way of life. It confirms the thesis that maintaining the traditional system of knowledge is deeply connected with the use of the language. In this context another very important point is the need to combine school education with the traditional system regarding the transfer of knowledge. The schools did not fulfil their functions of cultural transmissions from generation to generation. Thus the students did not know their own languages, cultures, traditions and customs. Ethnic schools stopped teaching their core curricula in the native languages due to a loss of authority. The opinion still exists that knowledge of the mother tongue would hamper native children to have a good command of Russian, so they would not be able to enter universities or would feel uncomfortable in future jobs. The point is that the Russian language should be taught parallel and to native languages in a comparative way, using the achievements of new technologies and methods. It is important to emphasize that all language programmes are provided mainly on the regional and local levels. During school time if there is any programme on the native language, very often this programme is provided without consideration to the local dialects. And thanks only regional branches of RAIPON and efforts of the enthusiasts from the aboriginal communities really alive spoken language of every particularly local group can be learned.

One hindrance for the further development of ethnic systems of education was a lack of textbooks in native languages on all subjects, along with the lack of science-technical and socio economic terms in these languages. There is a shortage in textbooks of native languages for urban schools.

Nowadays the different approaches in the field of education are widely discussed on different levels. Podlesnyhk O.N. discussed different approaches concerning language rights and education of the aboriginal peoples:

> The existing laws regarding education, both on the federal and the republican level, are directed almost exclusively at the maintenance and development of the state educational system, i.e., at the state regulation of the processes of propagation of

language and culture. The shift to self-government envisaged in a number of draft laws (providing autonomy in the spheres of education and culture) presumes a significantly higher level of participation by the population in educational and cultural programmes"[10].

It is suggested that the study and use of traditional methods of transferring knowledge is proposed "not as alternative to formal education, but as a means of supplementing and compensating for the defects of the existing education system. In order for the traditional system of communicating knowledge to perform in this fashion, it is necessary to give it equal status with state education"[11].

Ecological Situation.

The ecological situation in traditional homeland regions and settlements of the northern aboriginal peoples have caused serious problems affecting their health and work. The uncontrolled industrial utilisation of the natural geographical resources of the North over many years (exploitation of the deposits of coal, oil, gas, exploitation of forest, water and land resources) and more than 50 years of military presence in the Arctic have violated the ecological balance in the North. At present, almost all of the territory occupied by the indigenous peoples of the North, Siberia and the Far East (from Murmansk in the west all the way to Vladivostok on the Pacific coast) can be classified as one vast ecological disaster zone. The most well-known trouble spots are the White Sea coast, Murmansk region - nuclear submarines at the coast of the Barents Sea, nuclear waste burials etc., Nenetsky autonomous area - the effect of radioactive precipitation caused by the continuous underground nuclear weapons tests at the military test-site of the Archipelago Novaya Zemlya; West Siberia and the Pacific coast - the after-effects of the extensive utilisation of oil and gas deposits; Taimyr, Southern Siberia - after-effects of the industrial extraction of nickel ores and coal (Kuzbass) etc. A NGO of the indigenous peoples now works to protect their territory from industrial expansion, the problem is the lack of

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[10] Podlesnykh O.N. The Language Rights of the Aboriginal Peoples in the Area of Education (State Regulation or Falk Law).// Falk Law and Legal Pluralism: societies in transformation. Moscow 1997, p. 69

[11] Ibid.

experience and information. Very important in this sense is the collaboration of Russian Indigenous NGOs with international indigenous organization. The Russian Association of Indigenous Peoples of the North (RAIPON) is participating in the permanent working groups of the different programmes of the Council on biodiversity conservation, sustainable development and protection from ecological disasters and is participating in a number of ecological educational programmes.

LEGISLATION AND NATIONAL POLICIES

The current situation with the adult education of indigenous peoples of the North is a result of past social and economic processes.

Historical Background

The process of colonisation of Siberia by the Russian government began in the 16th century. It was around the 1550s that the first fur traders and Cossacks penetrated the area east of the Ural Mountains.

In 1637, administrative jurisdiction for Siberia was taken over by the Siberian department *(prikaz)*. It had a wide range of powers that included administration, finance, and customs. The peculiarity of the management was characterised by the specific socio-economic conditions of Siberia and the remoteness of the Siberian region from the capital. The Russian government allowed the establishment of Christian Missions in the North. Meanwhile the Tsarist government did not attempt to destroy the social organization of Siberian aboriginal population but, rather, tried to influence them and win the support of their clans and tribal elite. During the 19th century more active attempt at the integration of indigenous peoples into Russian Christianity was made. This was done through direct contact with the population in their own tongue, ideally through two mechanisms: schools, and written texts and translations of the bible into the vernacular language (for example, activity of the Russian-American company among aleuts).

In 1822 the government of the Tsar carried out a reform of the administration of Siberia. "Code of Indigenous Administration" was, by the standards of its time, an exceptional legal document in which an attempt was made to protect by law the native economy and original

culture against Russian dominance. By this code the local authorities were forbidden "to persecute aboriginal peoples for their native beliefs ". The code also gave to "aboriginal peoples the right to send their children to the state educational establishments and the right to open their own schools. By that time certain state and church officials had already understood that positive results in the field of aboriginal education could be obtained only by introducing the native tongue into the curriculum: in 1869 the governor of Arkhangelsk asked for such permission, but in vain; Moscow did not accept the scheme[12]. Only by the end of the 19th century were native languages introduced into some schools; literacy trainers as well as textbooks were published in church editions[13].

During the 19th Century, numerous amendments were made to the legislation concerning indigenous peoples in attempts to improve it. As a result of these processes in 1892 the "Statute of Indigenous Peoples" was adopted, which remained in effect until the 1917 Revolution. For 55 years (from 1860 to 1917) 51 schools were opened for northern peoples. Consequently, neither the school system nor most of the missionary work on languages spoken in the North had any significant impact on the situation of indigenous education. Only some aboriginal individuals succeeded in learning the base of literacy.

After the establishment of the Soviet power in 1917, the "Declaration of Rights of the Peoples of Russia" was accepted. It proclaimed the inalienable right for the "free development of ethnic minorities and ethnographic groups that live within the territory of Russia". Concerning the aboriginal education, the 1918 Constitution guaranteed "equal rights to all citizens, irrespective of their racial or ethnic affiliation".

The period of 1920s many scientists specialising on the northern problems called "the most constructive period in the relationship between the Soviet State and the population of the outlying national districts". The concept of a "non-capitalist road of development", which was to become predominant in the 1930s, had not yet got the upper hand. But there was already a prevailing political concept that "historically backward peoples" might "fuse" with socialism. In accordance with this concept, outlines of the necessary prerequisites took shape: the equality of

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[12] Belenkin I. F. Wernyj swet. Nowosibirsk. 1973, p. 35.

[13] Bazanow A. G. Ocherki po istorii missionerskih shkol na Krajnem Sewere. Leningrad.1936, p. 84 - 94.

all nations and peoples, governmental aid to less developed areas; the awakening of the political consciousness and activity of the population in the outlying national districts; general and mutual respect for other people's national feeling, culture and interests; and territorial autonomy"[14].

These ideas were put forth and their realisation attempted in the work of the Department for National Minorities of the People's Commissariat of Nationalities[15] which was responsible for the national affairs (before 1924).

In order to develop the local economy and assist the peoples of the North with food supplies, clothing and other necessities, the Presidium of the Central Executive Committee (the supreme governmental body of the USSR before 1936) voted to establish the "Committee of Assistance for the Peoples of the Far Northern Regions " (popularly known as the Committee of the North)[16]. The members of the Committee of the North designated three basic tasks: the promotion of: (a) self-government, (b) co-operation, (d) education by means of which the peoples would be able to join the Soviet system. With these purposes the Committee of the North accomplished a great deal in its studies of the social situation, the state of the local economy and the culture of the indigenous peoples. The Committee organises expeditions to various regions to study different ethnic groups.

Of substantial significance for the northern peoples was the special decision of the Central Executive Committee and of the Council of People's Commissars of the USSR, assigning special group status to the northern aboriginal nations, the so-called "26 small peoples of North". It included Sami, Nenets, Enets, Khanty, Mansi, Sel'kupy, Nganasany, Dolgan, Ket, Evenky, Eveny, Yukagir, Itel'men, Koryak, Chukchi, Chuvantsy, Eskimos, Tofalar, Nanay, Ulchi, Nivhi, Udege, Negidal, Orochi, Oroki, Aleut. The main criteria for including different nations into these group were: small number; unique character of their traditional occupations (reindeer herding, hunting, fishing, gathering); their lifestyle and level of their social and economic development.

The Committee of the North did much to provide northern ethnic groups with access to education. Quite large attention during that period was paid to access in adult education.

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[14] Pika A. The Small Peoples of the North: From Primitive Communism to "Real Socialism". // Anxious North. IWGIA Document 82, Copenhagen, 1996, p. 18.

[15] Ibid., p. 18.

[16] From 1924 to 1934 it was responsible for Soviet policy regarding Arctic populations, and acted primarily on two issues: the judicial and the cultural

Recommendations made by the Committee of the North for the school curriculum were discussed and adopted in 1925. Efforts were made to take into account the special characteristics of the traditional way of life of the northern aborigines. The central principle was that the northern peoples should stay within their traditional territories, following their own way of life. In addition to regular kinds of schools for the settled part of population, mobile schools were created for the reindeer breeders. Schools worked irregularly, according to the seasonal economic activity. At such schools teachers often moved from one place to another with reindeer breeders. The mixed age structure of the class made the process of education even more difficult. School often consisted of pupils of between 8 and even up to 25 years old. They were divided into two grades. The first grade (aged 10-14) studied a more thorough programme, although adults had accelerated practical training. A figurative pictographic written language among adult aboriginal peoples (see Fig. 1)[17].

In 1929 the "Study programme for aboriginal schools in the North of the Russian Federation" was drafted. It provided 3 types of school in accordance with traditional subsistence: (1) for nomadic reindeer; (2) for settled fisherman; (3) for nomadic and semi-nomadic hunters. These schools should provide basic knowledge to the indigenous peoples in accordance with their way of living[18]. This approach to aboriginal education was widely criticised. The Soviet government intended "... the transition of the small peoples of the Soviet North from tribal relations to a society of developed socialism".

The so-called centres of culture (kultbazy - cultural base) played an important role in the cultural-educational work in the North. The "kultbazy" were aimed at propagating equal rights for women, setting up schools and fostering literacy, developing scripts for the native languages, enhancing the evolution of an indigenous *intelligentsia* and installing a network of medical and veterinary assistance. They were often created in the most remote districts and consisted of a boarding school, a hospital, trading station, shops, a veterinary-zoological-technical centre, and club. Courses at these centres were provided for the training of local specialists. By 1931, eight culture bases had been founded: First, Second and Third Tungusic; Nenets, Chukotkan, Sakhalin,

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[17] From : Bazanov A.G. , Kazansky N.G. Shkola na Krainem Severe (School at the Far North). Leningrad, 1939, p. 102.
[18] Ibid.: p. 78-79.

Ostyak, Koryak. These were both cultural and economic complexes, which later became rather substantial settlement centres. These cultural centres had specific cultural-educational offices, which conducted cultural work among the nomad reindeer breeders. The first teaches were Russian so they had to learn the basics of the languages of the peoples of the North. Given the high illiteracy rate and lack of knowledge of Russian, teacher training was a major priority. From 1926 teachers for the Northern schools were trained in institutes in several cities: Krasnoyarsk, Tobolsk, Khabarovsk, Archanlgel'sk, Tomsk. In the1920s more than 530 representatives of the northern aboriginal peoples were studied there. In 1934 general elementary education was introduced.

The situation with regard to the rights of indigenous peoples and the process of developing their culture and education on the period of 1930s-1980s is strongly linked to the state national policy in the corresponding period. In 1926 special self-government bodies for the Northern Peoples were set up according to the decree called "Temporary Provisions for the Self-government of the Native Peoples and Tribes in the Northern Borderlands of the RSFSR". The decree obliged the local soviet and party organs to initiate a system of self-government among the northern peoples through national (native - tuzemnye) congresses, district, tribal and other kinds of soviets. The new decree was designed to encourage public initiative and activity among the indigenous northerners.

In 1930 the Decision "About organising of National areas ("okrug")" in areas inhabited by the small peoples of North", provided for the creation of 8 national districts and as many areas. During the following years, reorganization was carried out. Since 1934 the small-numbered aboriginal peoples of North had 7 National areas (okrug) : Nenetsky, Yamalo-Nenetsky, Taimirsky, Khanty-Mansiisky, Evenkisky, Chukotsky, Koryaksky).

In 1935 the Committee of North was abolished and local national administrations were liquidated. The functions of the Local Committees of North were handed to departments of Regional Executive Committees. After this, questions concerning education, languages and culture were decided at the regional centres without participation of the aboriginal peoples and without account of their inquiries.

In 1977 these national areas were transformed into politically autonomous units, that has reflected essential changes in the ethnic structure of the population of districts. As a result of the

process of industrialisation the population of seven districts increased between 1939 and 1959 by more than one third - to 93,000 people (by migration of newcomers workers from the European part of Russia) The population of the Taimir and Chukotsky national areas doubled. In 1959 Koryak, Nenets, Evenky, Khanty, Mansy, Chukchy constituted only 21,1 % of all population of the national areas of North. Even more significant changes to the number of newcomers in national areas were observed in the period from 1959 to 1988. The population had grown from 342,000 to 1,913,200 people. By 1979, the percentage of the indigenous population (Koryaky, Chukchy, Itelmeny, Nenetsy, Dolgany, Nganasany, Khanty, Mansy, Eskimos, Evenky, Selkupy) was only 14% on average in the seven districts of the North. The highest percentage of aboriginal population was in Koryaksy autonomy area - 22,6 % - in Khanty-Mansiysky autonomy area only 3,2 % (see table 3). This situation had a negative influence on indigenous education, because administrative politics in autonomous areas express the interests of the whole population of the territories and do not, in a legal sense, guarantee and give priority to the protection of the specific interests of the indigenous population. So the policy of extensive industrial expansion that has been established throughout the North takes little consideration of the traditional livelihood, culture and needs of the aboriginal peoples.

Percentages of the indigenous peoples of the North of total population of different localities in 1989[19].

Table 3

Administrative unit	%
Nenetsky autonomies area	17,2
Yamalo-Nenetsky autonomies are	6
Khanty-Mansiisky autonomies Area	1,6
Taimirsky autonomies area	15,6
Evenkiisky autonomies area	15,3
Koryaksky autonomies area	25,1
Chukotsky autonomies Area	9,8
Murmansk region	0,17
Arhkangelsk region	0,46
Komi autonomies republic	0,04
Tyumen region	1,7
Tomsk region	0,24
Krasnoyarsk area	0,44
Irkutsk region	0,08
Chita region	0,12
Sakha/Yakutiya autonomies republic	2,3
Burayt autonomies republic	0,19
Buryat-Aginsky autonomies district	-
Magadan region	3,77
Kamchatka region	2,6
Hkabarovsk area	1,3
Primorsk area	0,07
Sakhalin region	0,4
Amursk region	0,18

The Present Situation

Nowadays the peoples of the North are confronted with substantially the same sets of difficulties and social problems as all peoples in Russia. But the destruction of the traditional economic base and the local culture on the one hand, and the previous policy of paternalism from the state on the other, have resulted in the process of transition to a market economy being very difficult for these peoples.

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[19] From: Peoples of the North of Russia (1960-1980). Moscow 1992, (Narody Severa Rossii. Moskva, 1992). p. 25.

The beginning of the democratisation process in Russia significantly increased the activity of the national northern intelligence. Since 1985, small indigenous minorities in the North and Far East regions of Russia began to mobilise politically into regional and national associations to present their demands to the authorities. A number of regional associations were established: "Spasenie Yugry (Save Yugra)" - Khanty-Mansiysky autonomies area, Association of the Saami - Murmansk region, "Kolta-Kup" - Tomsk region, "Arun" - Evenkiisky autonomies area, "Yasavei" - Evenkiysky area, Association of the aboriginal peoples of the Khabarovsk area etc.

In March 1990 the 1st congress of the small-numbered indigenous peoples of the Russian North was held in Moscow. At this congress RAIPON (Russian Association of Indigenous Peoples of the North) was established. The first president of RAIPON was the famous Nivhk's writer Sangi V.M. The congress accepted the programme and the charter of the Association. At this Congress the complex programme of the further development of economy and culture of the small peoples of the North was discussed for the period 1990-1995 and for the period until 2005. On the whole it has reflected the anxiety of the peoples of the North for their future at the same time as their increased political awareness. The Association expressed its negative attitude toward the industrial development of the North and its aspiration for independence from the administrative structures and the paternalistic policy of the State. For that period, one can trace a dual tendency in the attitude to state support. On the one hand there was criticism addressing the paternalistic policies of the state, and on the other the need for financial help to the peoples of North was widely discussed.

The new Constitution of Russia of 1993 (article 69) defined indigenous peoples as:

> " ... Ethnic groups living on the territory of the traditional settlement of their ancestors, that maintain their traditional occupation, self-awareness and numbering in Russia less than 50 thousand peoples (each)".

In the Constitution the rights of the aboriginal peoples are not expressly dealt with, but the state has undertaken to guarantee these rights according to the conventional principles and norms of international law.

A number of federal laws with the purpose of supporting the economic and cultural development of the Small Peoples of the North were worked out by the central bodies and came into force in 1991 and1996, e.g."The Land Law of the RSFSR"; "On the Protection of Environment"; "On Education"; "About Guarantees of the Rights of the Indigenous Peoples of Russia"; the project of the Federal Target Programme of "Economic and Social Development of the Northern Indigenous peoples until 2010". They pointed out the special rights of the Indigenous Peoples of the North to natural resources, knowledge and education.

GOSKOMSEVER - Russian State Committee of the Development of the North - together with the Ministry of Education, the Ministry of Culture and Ministry of Federation and National affair are working now on promoting the Special Federal Programme "Children of the North for the years 1999-2000". This is also connected to the tasks of adult aboriginal education.

However, there are no basic laws about the status of the aboriginal peoples, about their right to their territory of traditional use, about traditional activity, self-management and education.

The announcement of the UN Decade of World's Indigenous People has played an important role in strengthening the self-consciousness of the native peoples of North. These processes have also caused activity and awakening of ethnic self-awareness among a number of other ethnic groups of Siberia. Shortsy, Teleuty, Kumandintsy and Tuvintsy-Todzintsy obtained an official recognition as small- numbered indigenous peoples of the North.

THE CURRENT SITUATION IN ABORIGINAL ADULT EDUCATION

What is the purpose of adult indigenous education today and what have been done on this field? The leading economist and politician from Chukotka, V.M. Yetylen outlines the goals of contemporary indigenous education and highlights the aim for the future:[20]

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[20] A speech read by V.M. Yetylen at the founding Congress of People's Deputies representing the Small Peoples of the North, May 1991Due to the break-down of the Soviet Union the Congress (Parliament) of the Small Peoples of the North was never established. V.M. Yetylen self-government among the small peoples of the North// Anxious North IWGIA Document N 82, Copenhagen 1996, p. 83-104.

The quality of the education received by the children and youth of the indigenous peoples is law; the boarding schools are overcrowded and lack material resources. The children are being brought up apart from their parents, which has negative social and psychological consequences. Therefore, the question of working out an alternative educational model (or possibly alternative models) that takes into account the traditional lifestyle, culture and psychology of the peoples involved should be put before the Ministry of Education, the Academy of Pedagogical Sciences, the Research Institute for National Schools, and Research Institutes of the Russian Academy of Sciences. The perspectives for the future schools should be: schools of lesser specialisation for nomad peoples, and schools for children in the small settlements where the curriculum includes the teaching of practical skills indispensable for working in the traditional branches of the northern economy and for maintaining the infrastructure of the northern settlements and towns. In the regions that have undergone the most intensive industrial development (The Tyumen region and others), training should be made available for the indigenous inhabitants so that they can learn how to use modern equipment and those interest can be recruited to work in the new industries that have sprung up on the primordial lands of the indigenous peoples. This type of training, and the organization of national and mixed work collectives, should be introduced at the expense of the authorities that have developed and exploited the areas. The responsibility for so doing should be compulsory.

Adult indigenous education in Russia is provided through a variety of educational institutions, organizations and community groups. The programmes for adult aboriginal education also vary in accordance with the main aim and orientation of activity of the organization.

There are several aspects concerning the situation of adult indigenous education in Russia. The importance of adult education is closely connected to the condition of secondary education which is not satisfactory, not only because of the low quality of teachers, but also because of financial shortages, poor technical supply, absence of programmes based on local material, and few textbooks, especially for the northern languages. As a result, youth that do graduate from the native schools have few possibilities to enter universities, institutes and other educational organizations. .

On the other hand, the growing self-consciousness of the indigenous peoples of the North during last decade allowed them to develop a new attitude towards their responsibility for their life and for their education. During this period a number of NGOs appeared that provide them with an education in the sphere of the land rights, human rights, ecology and traditional law.

Aboriginal peoples are actively participating in workshops, summer schools and conferences devoted to human rights[21]. They have learned now how to protect their rights in a court facing injustice in their land. International experience and collaboration with indigenous organizations play a great role in this process. Indigenous peoples begin promoting their own web sites in the Internet, which is very important with a view to the possibilities of distance education as well as with regard to information dissemination. Today in Russia there exist a number of the NGOs that promote professional orientation through the Internet and this tendency in education is growing rapidly. The main problem in this context is a very bad telephone connection. Habeck J.O. in his paper devoted to the development of new means of communication and Internet educational programmes among northern aboriginal peoples in Russia writes[22]:

> At present, for many people in Russia, internet access is simply not feasible. Nevertheless, the telephone system in many rural areas is not reliable or not automated at all. This is an even more crucial point in the remote areas of the Far North. Electric power supply is an additional problem.

Anyway today thanks to international support and various foreign collaborating educational programmes, computer access has become little-by-little more available for aboriginal communities. Existing programmes facilitate the possibility for aboriginal communities to issue their own independent representative organs in the form of newspapers, bulletins, brochures.

Today there is a lack of information about different aspects of today's life, history, tradition, culture, rights of aboriginal peoples in central mass media, which is partly compensated by the regional periodical TV and radio educational programmes prepared by indigenous peoples for indigenous peoples. They allowed positive influence on the public opinion and promote an atmosphere of mutual understanding. Many local newspapers have a paper on the native language.

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[21] For example they many aboriginal representatives were participated at the work of international conference "Commission on Folk Law and Legal Pluralism. Falk Law and Legal Pluralism Societies in Transformation".

[22] Habeck J.O. The Existing and Potential Role of the Internet for Indigenous Communities in the Russia.// Bicultural education in the North. Münster, New York, München, Berlin: Waxmann. Ed. By Kasten E. 1998. pp. 275-287.

Because of the historical background and previous politics of the state when the official church was separated from the state and native religion was outlawed, there is no religious organization which is specifically concerned with the education of the indigenous peoples. During the last decade a number of religious missions (mainly foreign) appeared in the areas of the North and Far East and in some regions (Kamchatka, Commander Island) and many aboriginal peoples joined these missions.

Health Educational Programmes provided for aboriginal peoples are of great importance in situation of shortage of expensive air medical transportation for remote nomadic clans. For example, at the initiative of the International Organization "Doctors for Peace" a school for adult aboriginal people dealing with the first emergency medical help was set up in the tundra zone of the Yamalo-Nenetsky region.

STATE GOVERNMENTAL PROGRAMMES AND ORGANIZATIONS

The main national governmental organizations involved in the area of adult indigenous education are **The State Committee of the Development of the North of Russia[23], the Ministry of Education, the Ministry of Culture and the Ministry of Federation and National Affairs.** Each of these organizations is responsible for their particular sphere and no one has a specialisation in adult indigenous educational affairs. The Ministry of Education and the Ministry of Culture have no special departments, which are specialised in problems of indigenous peoples. The task of these State organizations include design, implementation, evaluation and co-ordination in regions with government funded programmes. They are leading organizations with regard to the financial assessment of departments. They also have a controlling and consulting function. The main problem with the governmental organizations is that they are dependent on the state budget of the Russian Federation, which is underfunded. Many programmes for indigenous peoples are never implemented because of funding problems.

GOSKOMSEVER, the Ministry of Education, the Ministry of Culture and the Ministry of Federal and National affair co-ordinate the work of their regional branches, which provide locally focussed programmes. For example, the Ministry of Education together with the Sakha/Yakut

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[23] The information about activity of this organization see at the chapter about legislation.

Pedagogical Institute (with additional support from GOSKOMSEVER) promotes a project for distance education (see below) for preparing teachers.

There are several scientific Institutes, which worked closely on the problems of adult aboriginal education:

- **The Institute of Problems of Northern Minorities of the Siberian Branch of the Russian Academy of Sciences** is the leading organization in the study the problems of aboriginal peoples. The Institute initiated several complex projects concerning the problems of land, economy, rights, environment and sustainable development of indigenous peoples. Today it continues fundamental research within the framework of the programme "Interaction of general and regional processes of the historical development, scientific and technical progress and culture of the peoples of Siberia ". A collective of the researchers of the Institute together with the Institute of Geography of the St.-Petersburg State University, the Institute of Problems of Ecology and the Evolutions of the RAS created the research area "Yenisei North ". They work within the framework of fundamental projects for the development of the Arctic North areas where aboriginal peoples are settled in characteristic territorial models on an ethno-ecological basis. The project is developed according to the "Federal programme of economic and social development of the indigenous peoples of North until 2000". The major part of the projects developed by the Institute is co-ordinated by a complex of practical measures for stabilising the traditional economies of the northern aboriginal peoples in the current crisis situation.

- **The State Research Institute on National Education** takes decisions on problems of regional education and prepares special educational programmes and courses for the national schools. It works on the preparation of textbooks for the national schools and colleges. The Institute faces a problem of shortage of state financing, which adversely affects the implementation of the new educational programmes and initiatives. The Institute and its 36 regional branches collaborate with "GOSKOMSEVER" in the work under the programme "Northern Children".

- **The Institute of Ethnology and Anthropology** RAS (Department of the Ethnography of the Northern Indigenous Peoples) and **the Museum of Anthropology and Ethnography** (Kunstkamera) department of ethnography of Siberian Peoples provide academic study of ethnography and social anthropology of the northern indigenous peoples of Russia. They offer post-graduate studies programmes (3 year each) in the field of ethnology and social anthropology in which northern aboriginal peoples participate. The Museum of Anthropology and Ethnography (Kunstkamera) is currently creating a web-site which can be used for studying the ethnography of indigenous peoples in remote northern areas. The Institute offers the possibility to prepare high-quality specialists among indigenous peoples.

Colleges and Universities

When speaking about higher education institutes specialised on the needs of indigenous peoples in Russia we must pay special attention to the oldest and one of the most famous institutes for northern aboriginal peoples: The Herzen State Pedagogical University of Russia. It has a special "Faculty for the Northern Aboriginal Peoples". The rich history of the faculty is the history of a struggle for the preservation of the language and culture of the small peoples of Siberia and the Far East of Russia, the history of the training of the national pedagogical staff and the national intelligence of the peoples of North. The graduates of the faculty can be met in many remote places of the country, they work in an extensive territory that occupies 70 % of the area of Russia.

The faculty trains:

- Teachers of Russian, Russian literature, and the native language and literature;
- Primary school teachers with a specialisation in the field of native language and literature;
- Teachers of pre-school pedagogy and psychology with specialisation in the field of the native language and literature;
- Teachers of Cultural Science with specialisation in the area of Ethnical Cultural Science, History of the peoples of the North, Siberia and the Far East.

Nowadays many regional Institutes and Universities have a rich experience in preparing high range specialists from the aboriginal peoples, e.g. The Sakha State University provides special academic and training programmes on the ethnography of the indigenous peoples of the Sakha Republic (Yukagiry, Eveny, Evenky). The department of native languages works on collecting the material on the native peoples of the Sakha Republic and prepares the collections of articles for publication. The Buryat Pedagogical University elaborates a special educational programme preparing teachers of the Evenk and Russian languages in multi-cultural environment. New educational projects were prepared on the basis of computer technologies. They closely co-operate with the Association of Indigenous Peoples of the North of Buryatiya. Students organise folklore ensemble "Guvun". Scientific staff prepares of the department dictionary and textbooks in Evenki language. The State Hkabarovsk Pedagogical Institute provides education programmes for teachers. It prepares high-quality specialists for the northern native communities, and programmes of studying handicraft. The Far-Eastern State Medical University (Preparing Department for Aboriginal Peoples) provides medical training for aboriginal students from all over the Far East and North. Nowadays because of cuts in the state budget it offers only 17 places (instead of 30 before). The new type of education for northern indigenous peoples is presented by the State Polar Academy. The founders of the Academy are the Ministry of the Professional Education of the Russian Federation, the Ministry of the Russian Federation on National Affairs and Federative Relationships and the State Committee of the Development of the North. It focuses on training specialists from indigenous communities, which would be available to work under market conditions. It prepares specialists in national economy, business, management, law, and pedagogy. It provides a system of continuing education (from the school-college-Institute). The Academy provides inter-active work for students (round-tables, workshops, seminars, business games). The Saint-Petersburg University of Technology and Design includes an institute of technology and national handicraft of the indigenous peoples of the North. Aboriginal students enter the institute upon assignment from their regional administration.

Vocational training

Among various governmental organizations that provide programmes aimed at helping youth over 17 years of age to undertake educational courses, are national colleges, which work under the special programme of the Ministry of Education. They include programmes that provide professional training for nurses, kindergarten teachers, forestry workers, reindeer herders, furriers and seamstresses.

The Chukotskiy State Medical College provides medical training for the aboriginal students of the region. It has a special programme for the preparation of medical nurses and dentists for the isolated aboriginal villages of the area. Nikolaevsk-na-Amure Pedagogic College of the Indigenous Peoples of the North focuses on preparing teachers from the local communities (Nanai, Ulchi, Nivhi, Evenki) with the special programme for the far distant provincial schools. It has a special programme of teaching native language, folklore, music, ethics, ethno-pedagogic, ethno-psychology, handicrafts. Its main focus is ethnography, social anthropology of the northern indigenous peoples of Russia. It offers 2 and 3 years long studies and has a joint project with the Hkabarovsk Pedagogical University. After one graduated from the College he/she can pass the remote entrance examination into the Pedagogical University. The college has preparatory courses and is working on a programme of introducing new courses for managers and administrators for the local communities. The Nenets Zoo-Veterinary College provides veterinary and economic training programmes for aboriginal peoples. In the Nenets area there is a lack of specialists in fishery and in reindeer herding. The teaching staff of the college prepared special courses in these disciplines, but because of the budget deficit these much needed programmes could not be implemented. The Anadir Technical-Professional College provides vocational and technical education for aboriginal peoples of the region (mainly chukchee, eskimos, evenki). This includes professional education as mechanics, cooks, secretaries, etc. It has programmes that focus specifically on training the young native people for adaptation to the market economy. The Provideniya Technical-Professional College provides professional training on the field of reindeer herding for the native young people of the region. It has special courses of preparing radio/wireless operators for the remote villages. Its target groups are the young people (Chukchi, Eveni, Evenki) from the native communities. The Chukotskiy Regional National College provides choreography training for the native people of the Chukatskiy AO

(Chukchi, Inuit, Eveni, Evenki). It promotes programmes for the preparation of specialists for museum work and in the field of cultural arts. The Uelen handicraft workshop gives professional skills in unique traditional handicraft (carving and engraving bones). The Ulchi School of Native Arts and Handicraft (Khabarovkiy area, Ulchskiy region, Bulava) focuses on training traditional art and handicraft (woodcarving, embroidery, and painting).

The Dudinka regional museum promotes cultural integrity of the indigenous peoples of area, develop educational programmes of the ethnography of area and The State Museum of the Nature and Ethnography of the Region Mountain Shoriya provides education on the traditional ethnography of the Shortsi (indigenous peoples), and promotes the native music and folklore tradition. Its programmes include the creation of the folklore ensemble "Chaltis" (Star), "Ak-Chachak" (White Flower).

NON-GOVERNMENTAL AND INDIGENOUS ORGANIZATIONS

Non-Governmental Organizations

The Russian Association of the Minority Peoples of the North, Siberia and Far East (RAIPON) is the principal organization that represents the wishes and needs of the aboriginal peoples of Russia at all levels. RAIPON is participating in the development and implementation of the Federal State Programme on Economic and Social Development of the Indigenous Peoples. In co-operation with the Parliament and Government of the Russian Federation, RAIPON is working on legislation regarding indigenous peoples' living conditions and economy. The key tasks of the RAIPON are to defend the vital interests and legal rights of the small-numbered indigenous nations of the Russian North Siberian and Far Eastern regions, such as land rights, the rights to local authority and rights to control natural resources. Another field of work of the Association is defending the economic and cultural interests of the indigenous peoples, as well as education and cultural sponsoring. RAIPON consists of 30 regional associations structured both territorially and ethnically. The highest authority of the RAIPON is their Congress, held once every 4 years.

In between the sessions of the Congress, the Association is governed by the co-ordinating council, which consists of a president, a vice president and presidents of the local member

associations of RAIPON. All the current activities of RAIPON are under the president of RAIPON who also officially represents RAIPON at the Russian and international level.

RAIPON is also a full-time member of the Arctic Council (AC). RAIPON regional representatives and groups of experts are actively participating in the work of the AC, mainly in the field of environmental action. RAIPON members regularly took part in the sessions of the UN Working Group on Indigenous Populations. RAIPON is in close contact with ICC - the Inuit Circumpolar Conference, the Saami Council and the Aleut International Association). Currently RAIPON is involved in two large International projects concerning adult aboriginal education: *The Canadian project of the development of self-government of the Northern Indigenous Peoples*. The main concept of this project is based on the pattern of interrelations of the small nations of the Canada with the different governmental agencies and the *Danish-Greenland project for the assistance of Russian Indigenous Peoples*. The main task of the project is the further promotion of the circumpolar regional co-operation (defining the local and regional problems, designing the project and fundraising for this project). In the framework of this project the following events took place:

- two seminars on the topic "Indigenous Peoples and Environment of the Russian North";
- creation of the data bank of the Indigenous People Legislation;
- *Saami-Nordic project*. Under this project the first issue of the magazine "World of the Indigenous peoples"was published and a web-site for RAIPON was prepared: www.raipon.org.

Recently work began on the Russian-Canadian project -"Future of Arctic children and youth".

The Regional Associations of Northern Indigenous Peoples[24]

Regional associations possess organizational and financial independence from RAIPON. They have a strong connection with RAIPON and all its initiatives. But they also work with the everyday needs of aboriginal peoples in the respective region. In turn, regional associations

[24] The list of the main projects of the regional Associations see below.

consist of a number of local community associations. They have educational programmes concerning the problem of unemployment, health and well being of the indigenous peoples in their regions and communities such as the Association of the Small-numbered Indigenous Peoples of Turukhansk region Krasnoyarsk area. This local association unites 1210 representatives of indigenous peoples, living in the region (among them : Kety, Sel'kup, Evenks). The main tasks of this NGO in the field of the adult education are:

- upgrading and enhancing the skills of the current working specialists;
- creating experts in emerging fields, such as management of small business enterprises etc.;
- psychological education
- enhancing the ability for socio-psychological adaptation ;
- education in the field of cultural and environmental rights more than in the field of indigenous peoples' rights;
- cultivating self-esteem and awareness.

This association has no budget or financial support. They have some small financial support from the regional administration and from the Swedish church organization. Their governing body is the Council of Elders. Among the projects they co-ordinate are ones on traditional medicine, crafts, and reindeer herding.

This situation is very typical for the local association of aboriginal peoples. They have elaborate programmes, but can hardly communicate with regional centres because of the financial difficulties.

The Association of the Small-numbered Peoples of Buryatiya Republic focuses on the problem of improving the system of education for the indigenous peoples, training and education in the sphere of human rights (in co-operation with regional administration). The main aim of the organization concerning the problems of adult indigenous education is to familiarize aboriginal peoples of the area with international documents about land rights, customary law and self-government. It was established in 1991 and unites 20,000 Evenki people of the Buryat

Republic (more than 20 clans). In 1992, the Republic Centre of the Evenks "ARUN" was established. The main goal of the Centre is the revival of the culture, language, customs and traditions of Evenky. The association provides an Evenky educational programme "ULGUR" at the republic TV and the programme "BIRAKAN" on radio. It is organiser of the annual folklore festivals. ARUN is initiator of establishing international connecting with the evenky from China. The Association of Aboriginal Peoples of the Krasnoyrsk region represents the interests of the indigenous peoples of the region (Evenki, Yakut and Ket). It helps aboriginal peoples of the region to maintain their traditional occupation, to become more politically independent, to protect their territory and to develop their own economy. The Association of the Kola Sami provides co-ordinating work in sponsoring Saami students to continue their professional education at institutes. Thanks to the promotion by the Association, 18 students are studying now in 10 institutes such as the Institutes of Murmansk, Saint-Petersburg, Moscow, Petrozavodsk, Arkhangelsk. The Association has implemented join projects with different organizations of Norwegian, Swedish and Finish Saami for the study of Saami language, handicraft and reindeer herding. Lauravetl'an[25] Indigenous Information Centre - LIIC - is a Moscow based training centre for Siberian indigenous human rights activists. The UN Decade of Indigenous Peoples inspired the idea of creating L'auravetl'an IIC. The project idea to establish an indigenous information centre in Moscow was one of the proposals of the indigenous peoples of the Russian Federation given during the UN-sponsored "International Consultation on the Situation of Indigenous peoples of the Arctic and Siberia" (September 6-10, 1993. Khabarovsk. RF). It has been included into the report of the UN Commission on Human Rights as recommendation No. 68 and 69: "Indigenous peoples need access to information at all levels. This includes information on legislation and other matters inside the country and on developments in other countries and in international organizations...". It was recommended that "a national information centre on indigenous issues be established." The Initiative of L'auravetl'an (Chukchi Council of Elders) on the creation of L'auravetl'an IIC was supported by the Sami Council and the magazine "Severnye Prostory". Both organizations became partners in the Centre. L'auravetl'an IIC is aiming at improving the abilities of indigenous communities to fully participate in Russian multicultural society and diminish discrimination against indigenous people. The Centre provides

[25] self-name of Chukchi indigenous people

a mechanism to indigenous communities of Russia (however remote and isolated they might be) to speak to the outside world and to each other in their own voices. In addition indigenous interns, selected by their own communities for 3 months' internship in Moscow, get to know about indigenous rights and human rights on a national and international level (e.g. international documents and legal standards, provided by intergovernmental and NGOs) and learn about democratic and human rights instruments. This knowledge is transferred by them back to their communities where it can be used in every day life;

The interns also provide invaluable information about their own culture, societies, their regions, and their problems and human rights violations to the Russian federal authorities and public and the International Community.

During the period from July 1996 until present (financed in part by TACIS Democracy Programme, in part by the Canadian government and in part by the Protestant Church from Germany) the interns, (for 3 months each), have had an opportunity:

(a) to learn about international and Russian legal documents regarding human rights and indigenous peoples;

(b) to learn about relevant federal ministries of the Russian federation by meeting the officials up to the rank of Vice Ministers;

(c) to learn about the work of the federal parliament of the Russian Federation;

(d) to participate in all relevant parliamentary hearings;

(e) to learn about the work of the Citizen's Complains Department at the Office of the President of R.F.;

(f) to participate in the sessions of the Court Chamber on Informational Disputes of R.F.;

(g) to learn about intergovernmental organizations, such as the UN and European Parliament;

(h) to learn about the relevant Russian, foreign and international NGOs;

(i) to participate in workshops, conferences and seminars on human rights and indigenous rights in Russia and abroad;

From 1996 through to the present, 71 interns went through the Centre (48 women and 23 men). Interns who graduated from the ICC, now work in their communities, associations and regions. Some of them organised local ICCs. For example, the Association of the Indigenous People of the Khabarovsk area. The Association engages aboriginal students to become active participants in the democracy building process, to break the isolation of the indigenous communities and to contribute to their ability to protect their rights.

The NGO "EEK" provides programmes focussing on the protection of health and the rights of the indigenous peoples of the North, and maintaining their traditional occupation. It has a project aiming at developing international connection with the associations of the indigenous peoples of the world. The main aims of the "EEK" are:

- To collect information about education in the Arctic region in order to use it in the implementation of future project;
- To inform regional administration about development of local educational programmes;
- To investigate and to analyse the problems of education, religion and culture in northern regions;
- To promote health care educational programmers.

In a situation of increasing self-awareness of indigenous peoples, organizations that provide complex educational programmes of native folklore, language, knowledge are increasingly important . For example, the Centre of Culture and Folklore of Aboriginal Peoples of the Lower Amur GIVANA (Sol Dawn) – Nanay organization. One of the main purposes of this NGO is to give aboriginal peoples the opportunity to be proud of their culture. They express their worldview through the dances, songs, folklore and decorative art. The members of the centre create costumes for their folk ensemble by themselves, maintaining the Nanai traditional decorative art. They gather knowledge from the older peoples. This NGO popularises the traditional knowledge through the local television programme (Sikau Pokto – The way of Nanay Peoples), and through the work of the folklore ensemble GIVANA.

The Council of Revival of Itelmens "Thsanom" promotes and supports training courses for Itelmen language, folklore, and culture.

Nowadays aboriginal youth by their self-initiatives create special Youth Organizations for aboriginal peoples.

The Council of Equals is the Umbrella Organization of Youth of Indigenous Peoples of the North, Siberia and Far East of the Russian Federation and represents young people of 25 indigenous peoples of the North, Siberia and Far East of the Russian Federation. These peoples are: Yukagir, Eveny, Evenky, Shors, Chukchi, Khanty, Ultchi, Udege, Tyva-Todzha, Teleut, Selkoop, Sami, Nivkh, Nenetz, Negidal, Nganasan, Nanay, Mansi, Kumandin, Koryak, Keto, Itelmen, Dolgan, Veps and Altai. The governing body of the organization is the Council of Equals where every nation is represented by one voice. The main aim is integrate the youth all over the North in order to co-ordinate their efforts and to promote new facilities for education and solving their problems all together.

The Union of the Students from Nenets region unites aboriginal students who studied in Institutes in Saint-Petersburg with the purpose of discussing and solving their problems. The Union has a project of studying the native language. One of the Union's aim is dissemination of the Nenets culture. The Youth Organization of the Koryak provides professional orientation work for the aboriginal youth. They work in co-operation with the Association of the Indigenous Peoples of the Kamchatka region. It has a special programme on native language for aboriginal youth. Education, Employment, Youth is a new type of inter-regional non-governmental organization. It provides professional orientation work among youth all over the Russian Federation. It has a big web-site at the Internet. If the central aboriginal organizations (like RAIPON), provide global programmes, the local NGOs are trying to solve the problems of well being and employment of the members of indigenous communities. The Employment Centre of the Aboriginal Peoples of the Tuguro-Chumican region focuses on employment orientation of the people who need basic work skills to become employable. It provides professional training on the field of traditional occupation. BILIG (non-governmental organization in Tiva Republic) focuses on the creation of traditional clan enterprises and has a high range activity in organising work places in the traditional sector of economy. BILIG has a joint project with the Laboratory of the Investigation of the National Problems of the National Schools of the Ministry of Education of the Tiva Republic.

As we mentioned above northern peoples live very dispersed on the huge territory of the North. Under these circumstances big attention must be paid to distance education. There are only few organizations that provide distance education for aboriginal peoples of the North. One of these organizations is Sakha/Yakut Institute of the Distance Education[26]. The Sakha Republic (Yakutia) is the biggest of the Russian Federation republics. It covers an area of more than 3 million square kilometres. The density of the population is about 3 persons per 1000 square metres. Under the existing system of higher education on the RF territory, there is, for a variety of well-known objective reasons, no possibility to offer educational services to all those needing them. Solving such problems can be achieved through Distance Education (DE). The distance form of teaching can help the general public to obtain accessible and high-quality education and is adequate to the geographical and ethnical character of the Republic. It's an approved innovative form of obtaining education for all the segments of population, which uses the best traditional and innovative methods, means and forms of teaching, based on computer and telecommunications technologies.

The training of specialists has been made a priority activity by the President and the Government of the Sakha Republic (Yakutia) (Decree N° 1291 by the President of the Sakha Republic (Yakutia) of 2 February, 1996 "On Creating the Distance Education System in the Sakha Republic (Yakutia)", President's Order N 7-RP of 11 January, 1999 "On State Support for the Development of the INTERNET System", with the purpose of developing the Internet and Distance Education in the Sakha Republic (Yakutia), which has a need for young specialists in the sphere of economics, diamond-processing industry, oil and gas complex and railway transportation..

During the1997/98 period a free connection to the Internet was provided to 109 schools, plus educational administrations and colleges; 335 out of 665 schools were equipped with computer classes. The Republic has nowadays a channel with the capacity of 512 Kb/sec as well as greater possibilities for providing connection to the schools.

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[26] information received from the http://www.morcnit.sakha.ru.

Thus, considering the world experience of applying distance teaching in the system of education, it can be said that distance education will help accomplish the strategic task of intellectualisation of society in the Republic.

Some local NGOs worked in providing a modern ("non-traditional") professional education, working with a new technology implementing computer remote educational programmes.

- TELEKEY (Universe – alt.) The objective of the activities of this organization is to ensure complete and qualitative satisfaction of educational, social, charitable, cultural and scientific needs of the citizens, enterprises and organizations. Its programmes include:

- creation of an electronic library for boarding schools and for schools for adults of the Gorno-Altaisk region and areas of Republic Altai;
- organization and realisation of remote training on the basis of information technologies at schools for adults of Gorno-Altaisk for a deepening of professional knowledge. It offers preparation courses for entering the high school (University, Institute).

ECOLOGICAL PROBLEMS AND ADULT ABORIGINAL EDUCATION.

No real mechanism exists for assisting the peoples of the North, to compensate them for damages done during military tests and the industrial exploitation of the mineral wealth found on their traditional territories. Very important in this situation are the activities of different kinds of ecological societies. Although the members of these organizations are mostly non-aboriginal inhabitants of the area, their educational programmes aim at protecting the indigenous population from environmental pollution. One example is the Kamchatka Independent Ecological Group. The main goals of the Group are to assist in the establishment of realistic, rational nature management policies in the Kamchatka region and to increase the standard of living of local peoples while maintaining a protective attitude toward nature. The tasks of the Group are:

- to conduct independent ecological evaluations and environmental observations;
- to elicit the sources of pollution and to construct methods of dealing with it;
- to assist in the training, education and consultation of the public on environmental questions;

- to publish ecological information in the mass media; to protect the public's right to a healthy and safe environment;
- to organise youth ecological and scientific exchanges both internationally and within Russia;
- to create competitions, seminars, conferences, summer ecological schools and camps, and expeditions.

The Taiga Rangers promotes educational courses focussing on ecological matters among the inhabitants of the Hkabarovsk and Primorsk areas; Its activities include education in the field of ecology and provision of information about the ecological problems of the area. The Organization provides the following projects:

(1) "Future begins today" - educational programme for the youth. It includes ecological competitions, mini-conferences, intellectual games;

(2) "They have the right to live!" - project focussing on educational and research-scientific programmes aiming at the protection of rare plants and animals;

(3) "We are for the Taiga!" - preparing educational information.

The Centre of Traditional Culture and Environment "Kamchatka-Ethnos" provides scientific research on the ethno-cultural tradition of the aboriginal peoples of the North and strengthens the cultural contacts between aboriginal nations. An important task of the organization is the popularisation of knowledge about aboriginal peoples and to render assistance in developing handicraft (in co-operation with the Council of Revival of Itel'men of Kamchatka).

The Projects include:

"Muz'za ezanke" - "We and Nature";

"Keeper Clan's Hearth" (was supported by the AIREX foundation, the Tigil' regional administration and the Kamchatka area Committee for the

preservation of the environment and co-operates with national clan enterprises "Itkam" and "Tary'a").

Some autonomous republics develop independent activity in implementing a wide range of projects. The Republic of Sakha (Yakutia) started the project "Sustainable Development of the indigenous peoples of the Republic of Sakha (Yakutia), Russia" in 1998. The specific subjects of this project are primary and secondary education and the integration of women. The project focuses on the improvement of the socio-economic situation of the indigenous peoples of the Republic of Sakha (Yakutia), who generate their income mainly from hunting, reindeer breeding, fishing and handicrafts. The project entails the introduction of methods of management in places of compact residence of the indigenous peoples and non-traditional forms of training of children in nomadic conditions. A special component is envisaged to introduce technology for the purification of drinking water in order to raise the living conditions of nomadic reindeer breeders to acceptable standards. The project will assist in the overall strategic management and co-ordination of sustainable development of indigenous peoples in the Republic of Sakha. The project will be implemented under the overall direction of the Interdepartmental Commission of the Government of the Sakha Republic, which will establish a Project managing Advisory Committee consisting of representatives of different ministries and other relevant organizations. Among others aims the following is planned:

- conduct of a study on the socio-economic situation of women involved in traditional reindeer breeding;
- establishment of workshops on sewing by indigenous women of living tents for the nomad reindeer breeder in 4 settlements;
- development of traditional handicraft production, including the organization of souvenir sales;
- development of a training concept and non-standard forms of education for the indigenous children of pre-school and school ages, including the establishment of 4 pilot nomadic schools, preparation of curricula, teaching manuals and training of the teachers.

CONCLUSION

In conclusion we can emphasise that the problem of adult indigenous education is not widely discussed in Russia. It is a huge area of future concern. For centuries aboriginal peoples of Russian North were living in accordance with nature, which was the basis for their traditional subsistence, ethics, customs, and education. Being excluded from industrial development, they lost a lot, principally their right to their territories. The fragile northern ecology is now at the crisis condition. They lost their pasture, their reindeer, their food, their language, and their rites - that is a chain. In traditional culture everything is interdependent, losing one, means losing other things too. In this situation it is very important to pay attention to the crucial situation with the national school and all system of indigenous education. The existing system of education does not promote the development of national northern cultures.

Official policy dictates the concerns of adult education.. In 1960s-1980s the main attention in adult aboriginal education was paid to preparing teachers and medical staff of aboriginal origin, through the study of aboriginal languages. One factor that today hinders efforts at overcoming this critical situation is the absence of any material-technical support for their culture and a corresponding lack of a financial base. Most projects are faced with discontinuity problems, financial difficulties or delays in their development. The overall low educational levels of the indigenous inhabitants of the North makes it very difficult (if not almost impossible) for them to begin successful studies toward mastering the modern prestigious professions or to study at technical schools, institutes and universities. They are only able to perform unskilled physical labour.

Previous methods of governmental programmes were based on a paternalistic policy within the framework of which the Peoples of the North were simple objects of state rule, being at best able only to hope for an "understanding" of their needs and for the "benevolence" of the state system.

Recently some measures have been taken to increase the independence of the autonomous areas in relation of regional education. However at present the autonomous areas express the interests of the whole population of the territories and do not, in a legal sense, guarantee and give priority to the protection of the specific interests of the indigenous population (which usually consist about 1% of population of autonomous area).

What is needed is to study the rights, international experience and the law in this field, and on the base of this knowledge to try to influence state policy. Today, aboriginal peoples of the North of Russia want to participate in developing the laws concerning their future. Indigenous northern peoples in Russia have many unsettled problems, which they have tried to solve in collaboration with international indigenous organizations. The problem of the gap between the declaration and the implementation of the special programmes for the northern aboriginal peoples is the crucial issue which remains to be resolved.

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ANNEX 1

Web Sites

Distance education	http://www.dvgu.ru/donald/educate/
Institute of the Distance Education Sakha Republic	http://www.morcnit.sakha.ru
Russian Museum of Anthropology and Ethnography (Kunstkamera)	http://www.kunstkamera.lanck.ru
Lauravetl'an Indigenous Information Centre	http://www.indigenous.ru
RAIPON	http://www.raipon.org
Association of Aboriginal Peoples of the Krasnoyrsk region	http://www.spri.cam.ac.uk/rfn/evenk
Site about professional education in the Russian Federation	http://career.ibl.ru/
Association of the Indigenous Peoples of the Republic Buryatiya	http://www.ulan-ude.ru/culture/culture.htm

ANNEX 2

GOVERNEMENTAL ORGANIZATIONS

Ministry of Culture of the Russian Federation
Address: 7, Kitaigorodkii pr.
Moscow, 103074
Russia
Tel: + 7 (095) 928-44-90
Fax: + 7 (095) 928-50-49
E-mail:
Contact Person: Galina I. Zueva

Objectives/Focus:Co-ordinating Adult Basic Education and cultural Education Programmes.
Projects: Have a special programme in co-operation with the Russian Association of the Indigenous Peoples of the North in a frame of Decade of Indigenous Peoples concerning cultural development
Budget: federal programmes
Working level (local, national, regional)? National
Target groups: regional administrations connected with the regional programmes for adult education

Ministry of Education of the Russian Federation (Department of the regional educational policy)
Address: Moscow
Russia
Tel: + 7 (095) 928-59-22
Contact Person: Pavlovich M.A.

Objectives/Focus: Co-ordinating Adult Basic Education and cultural education programmes
Projects: Federal Special Task Programme "Children of North" for the years 1999-2000, has a special programme in co-operation with the Russian Association of the Indigenous Peoples of the North in a frame of Decade of Indigenous Peoples concerning cultural development
Budget: federal programmes
Working level (local, national, regional)? National
Target groups: republic and regional departments of education, connected with the regional programmes for adult education

State Committee of the Development of the North of Russia
Address: Vernadskogo St.37/2
Moscow, 117415
Russia
Tel: + 7(095) 930-95-05

Fax: + 7(095) 930-71-55
Contact Person: Goman V.V., Belova S.

Objectives/Focus: Co-ordinating programmes concerning northern development
Projects: Federal Special Task Programme "Children of North" for the years 1999-2000, has a special programme in co-operation with the Russian Association of the Indigenous Peoples of the North in a frame of Decade of Indigenous Peoples.
Budget: federal programmes
Working level (local, national, regional)? National

Institute on Problems of Northern Minorities of the Siberia Department RAS (Russian Academy of Sciences)
Address: 4, Sosnovaya
Sahka Republic
Yakutsk, 677008
Russia
Tel: + 7 (8-411-2) 26-01-97
Fax: + 7 (8-411-2) 26-01-97
Email: robbeck@Yakutsk.rospac.msk.su
Contact Person: Robbeck Vasil

Objectives/Focus: The Institute initiates several complex projects concerning to the problems of land, economy, rights environment and sustainable development o the indigenous peoples. Now Institute continues fundamental researches within the framework of the programme " Interaction of general and regional processes of the historical development, scientific and technical progress and culture of the peoples of Siberia ". Collective of the researchers of Institute together with Institute of Geography of the St.-Petersburg State University, Institute of Problems of Ecology and the Evolutions of the RAS create research conception "Yenisei North". They work under the fundamental projects of the development of Arctic North areas where aboriginal peoples are settled characteristic territorial models on the ethno-ecological of a basis. The project is developed according to the Federal programme of economic and social development of the indigenous peoples of North till 2000".

The major part of the projects developing by the Institute is co-ordinated with complex of practical measures for stabilisation of crisis situation of traditional economic of the northern aboriginal peoples.

Budget: State budget, Grants
Working level (local, national, regional)? - National
Target groups: very broad

State Pedagogical Institute named by Gerzen
Address: Department of Northern Indigenous Peoples
pr. Stachek, 30
Saint Petersburg, 199003

Russia
Tel: + 7 (812) 186-86-14
Fax: + 7 (812) 186-86-14
Email:
Contact Person: Gashilova L.B., Popov A.A.

Objectives/Focus: Preparing the teachers of Russian, Russian Literature, and the native language and literature; the teachers of primary school with the specialjsation in the field of the native language and literature; the teachers of pre-school pedagogy and psychology with specialisation in the field of the native language and literature; the teachers of Cultural Science with specialisation in the area of Ethnical Cultural Science, History of the peoples of the North, Siberia and the Far East.

Budget: from the state
Working level (local, national, regional)? - National
Target groups: students from the all-northern communities

Khabarovsk State Pedagogic University
Address: Karla-Marksa, 68
Khabarovsk, 680000
Russia
Tel: + 7 (4212) 23-45-29
Fax: + 7 (4212) 21-01-00
Email: no
Contact Person: Ryazanova Galina V.

Objectives/Focus: academic and vocational education

Programmes: native language training, teaching of the national handicrafts. Preparing a pedagogical stuff for the schools in national communities.
Budget: from the Federal budget. Amount not available
Working level (local, national, regional)? - Regional
Target groups: native students of the area

Far-Eastern State Medicine University (Preparing Department for Aboriginal Peoples)
Address: Murav'ev-Amursky St. 35
683000 Khabarovsk
Russia
Tel: + 7(4212) 23-53-11
Fax: +7 (4212) 32-55-92
Email: rec@fesmu.khstu.ru
Contact Person: Kogut B., Tyurina T.

Objectives/Focus: Provides the medical training for the aboriginal students of the region. Nowadays because of the shortage of the state budget has only 17 places (early it was 30).Has a special preparing programme for the children, that allowed them to enter the University without exam.
Budget: State budget
Working level (local, national, regional)? - Regional
Target groups: the young peoples from the aboriginal communities

State Polar Academy
Address: Nevskiy pr., 176
St-Petersburg, 192007
Russia
Tel: + 7(812) 166-35-09 or 167-04-52
Fax: + 7 (812) 323-73-43
E-mail: rector@polac.spb.ru
Contact Person: Dr. Shaukenbaeva Azurget T.

Objectives/Focus: Provides versatile training in a field of business, law, and languages, teaching for indigenous peoples of the North
Programmes: has a joint project with the Polar Institute in a Paris
Budget: Funded by the state, Grants
Working level (local, national, regional)? - National
Target groups: Indigenous peoples of the North

Institute of the Technology of the Traditional Handicraft of the Northern Indigenous Peoples
Address: Sadovaya St. 54, room 604
St-Petersburg, 191186
Russia
Box/ 640; 190068, ITTP
Tel: + 7(812) 314-11-74
Fax: + 7(812) 314-11-74
Contact Person: Bersenadze B.

Objectives/Focus: Provides educational programmes for aboriginal peoples on the management, technology, and handicraft. Has a joint project with the State Committee of the Development of the North and the Ministry of the National Affair and Federal Relationships.
Budget: state
Working level (local, national, regional)? - National
Target groups: Indigenous peoples of the North

Sakha State University
Address: Kulakovskogo, 46, k. 208
677016, Russia
Tel: + 7 (4112) 26-08-39
Fax: + 7 (4112) 26-19-97
Email: sakhal@yacc.yakutia.su
Contact Person: Alekseev Anatoliy A.

Objectives/Focus: provides special academic and training programmes on the field of ethnography of the indigenous peoples of the Sakha Republic.
Projects: collecting the folklore material of the native peoples of the Sakha Republic and preparing the collections of articles for publishing. University has a programme for distance education (joint project with Ministry of Education RF).
Budget: no information
Working level (local, national, regional)? - Regional
Target groups: native students from the area

Sakha/Yakut Institute of the Distance Education
Tel: (4112) 43-57-08
Fax: (4112) 43-57-11
E-mail: Rcnit@sakha.ru
Contact Person: Dodoka S.

Objectives/Focus: Provides distance education
Budget: republic budget
Target groups: aboriginal peoples of the remote area of the Sakha Republic

Chukotskiy State Medical College
Address: Anadir, ul. Lenina, 2
686710 Chukotskiy AO
Russia
Tel: (to order) 2-40-82
Fax: (to order) 2-61-44
Email:
Contact Person: Omripkir Alexandr A.

Objectives/Focus: Provide the medical training for the aboriginal students of the region
Programmes: Have a special programme of the preparing the medical nurses and dentists for the isolated aboriginal villages of the area.
Budget: State budget
Working level (local, national, regional)? -Regional
Target groups: the young peoples from the aboriginal communities

Nikolaevsk-na-Amure Pedagogic College of the Indigenous Peoples of the North

Address: ul. Volodarskogo 20
682430 Nikolaevk-na-Amure
Hkabarovsk region
Russia
Tel: + 7(421-35) 2-76-59
Fax: no
e-mail: no
Contact Person: Voitsehovskaya Irina F.

Objectives/Focus: preparing teaches from the local communities (Nanai, Ulchi, Nivhi, Evenki) with the special programme for the far distant provincial schools.
Programmes: It has a special programme of teaching native language, folklore, music, ethics, ethno-pedagogic, ethno-psychology, and handicrafts. It has 2 and 3 years long studies.
Project: Have a joint project with the Hkabarovsk Pedagogical University. After one graduated from the College he/she can pass the remote entrance examination into the Pedagogical University. The college has preparatory courses. Working under the programme of introducing new courses of manager, administrator for the local communities.
Budget: have the state and regional budget from the department of education of the Hkabarovsk region, partly supported by the local city budget. Amount not given
Working level (local, national, regional)? - Regional
Target groups: Indigenous peoples of the Law Amur area. (430 students in one year)

Anadir Pedagogical College

Address: Anadir, ul. Otke 35
686710 Chukotskiy AO
Russia
Tel: (to order) 2-40-82
Fax: (to order) 2-61-44
Email:
Contact Person: Omripkir Alexandr A.

Objectives/Focus: It trains teaches for the schools and kindergartens Programmes: Provide language training and folklore studying. Works in co-operation with the Association of the Indigenous Peoples of the Chukotskiy region
Budget: State and regional budget
Working level (local, national, regional)? -Regional
Target groups: the young peoples from the native communities

Anadir Technical-Professional College

Address: Anadir, ul. Otke 61
686710 Chukotskiy AO
Russia
Tel: (to order) 2-40-82

Fax: (to order) 2-61-44
Email: no
Contact Person: Omripkir Alexandr A.

Objectives/Focus: Provide vocational and technical education to aboriginal peoples of the region. This includes professional education as mechanic, cook, secretary, etc.
Programmes: The programme focuses on specific training for adaptation the young native peoples to the market economy
Budget: regional
Working level (local, national, regional)? -Regional
Target groups: the young peoples from the native communities

Provideniya Technical-Professional College
Address: p. Provideniya,
Providencheskiy r-n
686710 Chukotskiy AO
Russia
Tel: (contact tel. to order in Anandir) 2-40-82
Fax: (contact tel. to order) 2-61-44
Email: no
Contact Person: Omripkir Alexandr A.

Objectives/Focus: Provides professional training on the field of reindeer herding for the native young peoples of the region.
Programmes: Have special courses of preparing radio/wireless operators.
Budget: regional
Working level (local, national, regional)? -Regional
Target groups: the young people (Chukchi, Eveni, Evenki) from the native communities

Research-Scientific Centre Chukotsky A.O.
Address: Stritelei St. 5
686700, Anadir'
Chukotsky a.o.
Russia
Tel: (to order) 2-40-82
Fax: (to order) 2-61-44
Email: no
Contact Person: Etilen V.M.

Objectives/Focus: provides academic scientific work concerning aboriginal peoples of the area.
Programmes: post-graduates studies
Budget: regional
Working level - Regional
Target groups: graduated aboriginal students

Institute of Teachers Advanced Training (Chukotsky A.O.)
Address: Otke St. 5
686710, Anadir'
Chukotsky a.o.
Russia
Tel: (to order) 2-40-82
Fax: (to order) 2-61-44
Email: no
Contact Person: Litkina M.

Objectives/Focus: provides refresher courses for the teachers
Budget: regional
Working level - Regional
Target groups: aboriginal teachers from local communities

Department of the Ethnography of the Northern Indigenous Peoples, Institute of Ethnology and Anthropology RAS (Russian Academy of Sciences)
Address: Leninsky prospect 32-A
Moscow, 117334
Russia
Tel: + 7 (095) 938-18-71 or 938-57-19
Fax: + 7 (095) 938-06-00
Email: d_funk@sever.iea.ras.ru
Contact Person: Dr. Funk Dm.

Objectives/Focus: ethnography, social anthropology of the northern indigenous peoples of Russia
Programmes: post-graduate studies programmes (3 year each)
Budget: post-graduate students receive monthly research grant ($30) from the state budget, students from the region are paid by the local administration.
Working level (local, national, regional)? - National
Target groups: Anybody who graduated from the Institute and University on the field of ethnology and social anthropology.

Chukotskiy Regional National College
Address: Polyarnaya st, 8
Anadir'
Chukotskii region, 686710
Russia
Tel: (to order) 2-05-46
Contact Person: Bakusheva Lyudmila Ivanovna

Objectives/Focus: Provide the choreography training of the native peoples of the Chukotskiy AO (Chukchi, Inuit, Eveni, Evenki).

Programmes: Promotes programmes of preparing the specialists for museum work and in a field of culturology.
Budget: no information
Working level (local, national, regional)? Regional
Target groups: native peoples of the area

Uelen handicraft workshop
Address: Uelen
Chukotskii region, 686950
Russia
Tel: (to order) 2-05-46
Contact Person: Nupevgen V.I.
Objectives/Focus: Give professional skills in unique traditional handicraft (carving and engraving the bones)
Budget: no available information
Working level (local, national, regional)? Regional
Target groups: native peoples of the local communities

Niznekolimskiy College of the Northern Peoples
Address: p. Cherskiy,
Niznekoliymskiy r-n
Sakha/Yakutiya Republic
Russia
Tel: (41122) 43-50-78
Contact Person: Tyrilgin V.

Objectives/Focus: It was founded in 1992, has 170 students. Every year graduated 39 students. It has 3-year training programme. It provides professional training on the field of reindeer herding for the native young peoples of the region, teachers for the elementary school, farmers.
Programmes: Has special courses for women - mistress of the clan.
Has a joint project with the Agricultural Academy of the Sakha Republic for continuing education (to enter Academy after graduated the colledge without exam).
Budget: None given
Working level (local, national, regional)? -Regional
Target groups: the young peoples from the native communities

The Buryat Pedagogical University named by D.Banzarov
Address: State Pedagogical University
ul. Smolina 24 a
Ulan-Ude, Buryatiya
Russia 670000
Tel: + 7(3012) 21-52-55
Fax: + 7(3012) 21-05-88

Email: klp@bsu.ru
Contact Person: Kovaleva L.P.

Objectives/Focus: Teachers training programme, training in evenki languages for the schools of the area. Provides the programmes of studying native folklore.
Programmes: Propaganda of the national culture through the folklore ensemble "Guvun". Scientific work in preparing dictionary and textbooks on Evenki language. Prepares international programmes in INTERNET.
Budget: no information
Working level (local, national, regional)? - Regional
Target groups: evenki students

Department of Nationalities, Administration of Tashtagol
Address: st. Lenin, Administration
652970,Tashtagol
Russia
Tel: + 7 (384-73) 2-13-85; + 7 (384-73) 2-13-12
Fax: + 7 (384-73) 2-18-40
Email: no
Contact Person: Chelbogashev G. and Basheva Antonina E.

Objectives/Focus: provides work for orientation the unemployed to study traditional occupation, creating of the territorial professional community
Programmes: unemployment studying programme
Budget: supported by the local administration (foundation for unemployed) and state department of the North affair
Working level - Local
Target groups: unemployed persons from national villages

Department of Education, Administration of Tashtagol
Address: st. Lenin, Administration
652970,Tashtagol
Russia
Tel: + 7 (384-73) 2-26-46; + 7 (384-73) 2-20-29
Fax: + 7 (384-73) 2-18-40
Email: no
Contact Person: Adyiyakova Nina A.

Objectives/Focus: Provides native language education of the Shortsi (indigenous peoples).
Programmes: Preparing the textbook on the Shortsi language, preparing for publishing the books of poems and novels of local authors. Looking for the financial supports for publishing books on the native language.
Budget: from the state, has some additional support from the local administration
Working level (local, national, regional)? - Local

Target groups: all native peoples of the area who are interested of studying native language, the local poets and writers.

Committee of the Northern Peoples Affair (Administration of the Nenets Autonomous Okrug)

Address: Smidovicha st. 20
Nar'ian-Mar
Arkhangel'skaya obl.
164700 Russia
Tel: (to order) 4-27-40
Contact Person: Ardeev A.

Objectives/Focus: coordinations the questions concerning aboriginal education of the area
Budget: no information
Target groups: aboriginal peoples of the area

Department of Education, Koryak Autonomous Okrug

Address: Department of Education
Administration of the Koryak a.o.
Palana, Koryak a.o.
684620; Russia
Tel: for contact + 7(415-43) 31-0-17
Fax: + 7 (415-43) 31-0-17
Email: no
Contact Person: Neradovskiy V.

Objectives/Focus: Provides programmes concerning psychical peculiarity of education of aboriginal peoples of the
Programmes:
Budget: regional
Working level (local, national, regional)? - regional
Target groups: aboriginal peoples of the area

Ethno-Cultural Centre of the Nenets Autonomous Area

Address: Saprigina St.,17-a
Nar'yan-Mar
Nenetsky a.o.
Arkhangel'skaya obl.
166000, Russia
Tel: (81853) 4-20-46
Fax: no
Contact Person: Yavtisai P.

Objectives/Focus: studying Nenets history, culture, tradition, folklore.
Budget: regional budget ($ 2500)
Target groups: aboriginal peoples of the area

Nenets Zoo-Veterinary College
Address: Studencheskaya St. 1.
Nar'yan-Mar
Nenetsky a.o.
Arkhangel'skaya obl.
164700, Russia
Russia
Tel: (to order) 4-31-23; 4-29-95
Fax: (to order) 4-31-23
Contact Person: Epifanova S.

Objectives/Focus: vocational veterinary training of the aboriginal peoples. Has a courses of the preparing the economist.
Budget: state. Commercial, partly from the sponsors
Target groups: aboriginal peoples of the area

The State Museum of the Nature and Ethnography of the region Mountain Shoriya.
Address: The State Museum of the Nature and Ethnography of the region Mountain Shoriya.
652970,Tashtagol
Russia
Tel: + 7 (384-73) 2-20-19
Fax: + 7 (384-73) 2-18-40
Email: no
Contact Person: Shihkaleva Nadezda A..

Objectives/Focus: Provides education of the traditional ethnography of the Shortsi (indigenous peoples). Promotes native music and folklore tradition.
Programmes: Creating the folklore ensemble "Chaltis" (Star), "Ak-Chachak" (White Flower)
Budget: supported by the department of culture of local administration
Working level (local, national, regional)? - Local
Target groups: all native peoples of the area.

Committee of the Northern Peoples Affair (Administration of the Autonomous Okrug) **Khanty-Mansiysk**
Address: (contact Assotiation)
Mira St., 21, room 121
Khanty-Mansiysk,
Tymenskaya obl.
626200 Russia

Tel: (34671) 4-19-37
Fax: (34671) 4-12-21
Contact Person: Goreva L.G.
Objectives/Focus: Co-ordinates the questions concerning aboriginal education of the area
Budget: no information
Target groups: aboriginal peoples of the area

Ulchi School of Native Arts
Address: Bulava,
Ulchski district
Khabarovskiy area
Tel: + 7 (to order) 5-10-74
Fax: + 7 (to order) 5-10-74
Email: ulchi@email.kht.ru
Contact Person: Kuisali Yu.

Objectives/Focus: Focuses on training traditional art and handicraft (woodcarving, embroidery, and painting).
Budget: local and regional administration
Working level (local, national, regional)? Local
Target groups: Indigenous peoples of the community

Interregional Centre of the Culture and Ethnography of the Aboriginal Peoples "Rodnik" ("Spring")
Address: Pionerskaya St., 51
Komsomol'sk-na-Amure
681000, Russia
Tel: + 7(to order) 4-76-27
Contact Person: Dr. Shaukenbaeva Azurget T.

Objectives/Focus: Provides versatile training in a field of business, law, and languages, teaching for indigenous peoples of the North
Programmes: has a joint project with the Polar Institute in a Paris
Budget: Funded by the state, Grants
Working level (local, national, regional)? - National
Target groups: Indigenous peoples of the North

Centre of the Northern Peoples (Magadan International University)
Address: (for contact)
Pr. Gor'kogo, 6, komn. 122
Magadan, 68500
Russia

Tel: (to order) 5-39-78
Fax: (to order) 3-00-21
Contact Person: Barinova T.
Objectives/Focus: educational programmes for aboriginal peoples (language, law, management etc.)
Budget: no information
Target groups: aboriginal peoples of the area

NON-GOVERNEMENTAL AND INDIGENOUS ORGANIZATIONS

RAIPON - Russian Association of Indigenous Peoples of the North
Address:pr. Vernadskogo, 37, korp. 2, room 527
Moscow, 117415
Russia
Tel: + 7(095) 930-44-68
Fax: + 7(095) 930-44-68
Email: udege@glasnet.ru
Contact Person: P. Sulyandziga, Bulatova N.Ya.

Objectives/Focus: Defends the vital interests and legal rights of the small-numbered indigenous nations of the Russian North Siberian and Far Eastern regions. Another field of work of the Association is defending the economic and the cultural interests of the indigenous peoples, education and cultural sponsoring.
Programmes: Canadian project of the development of self-government of the Northern Indigenous Peoples; Saami-Nordic project (under this project was published the first issue of the magazine "World of the Indigenous peoples" and was prepared a web-site RAIPON - (www.raipon.org). Canadian project -"Future of Arctic children and youth ".
Budget: International grants, sponsor's support.
Working level (local, national, regional)? - National
Target groups: indigenous peoples of Russia

Association of Indigenous Peoples of the North of Khabarovsk region
Address: ul. Gogolya, 16 k.1.
Khabarovsk
680000, Russia
Tel: + 7 (4212) 30-68-35
Fax: + 7 (4212) 30-68-35
Email: ulchi@email.kht.ru
Contact Person: Volkova G.M.

Objectives/Focus: Provides education on the defending the rights of the aboriginal peoples of the Area. It has an ecological educational programme.

Budget: occasional support from regional administration
Working level (local, national, regional)? -Regional
Target groups: indigenous peoples of area

Association of Aboriginal Peoples of the Krasnoyrsk region
Address: Surikova st. 42
60049, Krasnoyarsk
Russia
Tel: +7(3912) 26-59-47
Fax: +7(3912) 26-59-48
Contact Person: Maimago G.N.

Objectives/Focus: Main aim maintain traditional occupation of the indigenous peoples of the region, to help them to become more independent, to protect their territory and to develop their own economy.
Budget: no infrotmation
Working level (local, national, regional)? - Regional
Target groups: all aboriginal residents of the region

Association of the Kola Sami
Address: pr. Lenina 101/4
183012, Murmansk
Russia
Tel: + 7-8152-450016 or 7-51295-10580
Fax: + 7 47-789-100 64 or 452401
Contact Person: Afanas'eva Nina

Objectives/Focus: co-ordinating work
Programmes: provides a co-ordinating work in sponsoring saami students for continuing their professional education at the Institute. Thanks promotion of the Association 18 students are studied now in Institutes of Murmansk, Saint-Petersburg, Moscow, Petrozavodsk, Arkhangelsk. Association has implemented join projects with different organizations of Norwegian, Swedish and Finish Saami for study saami language, handicraft, reindeer herding,
Budget:
Working level (local, national, regional)? - Regional
Target groups: saami peoples

NGO of the Saami of the Murmansk region
Address: Lovozero
Murmanskaya district
184290 Russia
Tel: + 7 (to order) 31-086
Fax: + 7 (to order) 30-3-55
Email: no

Contact Person: Kobelev A.

Programme: focuses on the language training, has a programme in a field of studying international and Russian legal documents regarding Human Rights and Indigenous peoples;
Target groups: saami peoples of the Kola Peninsula

Association of the Indigenous Peoples of the Taimyr (Dolgano-Nenets) Autonomous AREA
Address: ul.Sovetskaya 35
Dudinka
Krasnoyarskiy krai
Taimyr area
663370 Russia
Tel: + 7 (39111) 25-6-93
Fax: + 7 (to order) 25-3-52
Email:
Contact Person: Maimago Gennadiy N.

Project: It units nenets, dolgan, nganasan, enets and evenky of the region. NGO works in implementation of well-being programmes.
Budget: no information
Target groups: aboriginal peoples of the area

Association of the Indigenous Peoples of the North "ARUN" (Revival") of the Evenky Autonomous area
Address: ul. Sovetskaya 2
Tura, Krasnoyarskii krai,
Evenkiyskiy Autonomous area
663370 Russia
Tel: + 7 (39113) 22-7-03
Contact Person: Smirnova Mariya D.

Project: The main efforts are aimed on the revival of the national culture
Budget: no information
Target groups: aboriginal peoples of the area

Association of the Sel'kup of the Tomskaya Area "Kulta-Kup"
Address: ul. Lenina, 43
Kolpashevo
Tomskaya obl.
636420 Russia
Tel: + 7 (to order) 53-6-43
Contact Person: Kirgeev Vladimir K.

Project: It has language educational programme and the programme of revival of traditional occupation.
Budget: no information
Target groups: sel'kups

Association of the Teleuty "Ene Baiat" Kemerovskaya region
Address: ul. Zarechnaya 52
Belovo
Kemerovskaya region
652652 Russia
Tel: + 7 (38452) 59-2-97
Contact Person: Todishev N.P.

Programme: focuses on the creating of the traditional clan enterprises, has a high range activity in organising the working place in traditional sector of economy.
Budget: no information
Target groups: teleuts

Association of the Sortsy of the Kemerovskaya Region
Address: ul. 50 let VLKSM 10, k.2
Mezdurechensk
Kemerovskaya region
652870 Russia
Tel: + 7 (3842) 36-55-72
Contact Person: Akulyakov Pavel.P.

Programme: focuses on the co-ordination of the local initiatives of the communities and local state authority. It has a language revival educational programme.
Budget: no information
Target groups: shortsy of the region

Association of the Small-Numbered Indigenous Peoples of the Skha/Yakutiya Republic
Address: pr. Lenina 30, k.9
Yakutsk
Sakha Republic
677000 Russia
Tel: + 7 (41122) 43-50-78
Contact Person: Krivoshapkin A.

Programme: co-ordination of the initiatives of the local communities and local state authority. It has a language revival educational programme.
Budget: no information
Target groups: small-numbered peoples of the republic

Association of the Indigenous Peoples of the North "Yukte" of the Buryatiya Republic

Address: ul. Lenina 54, kom. 327
Ulan-Ude
Buryatiya Republic
Russia
Tel: + 7 (30122) 21-09-94
Fax: +7 (30122) 21-02-51
Contact Person: Badmaeva Mariya B., Mangataeva D.D.

Programme: Implements educational programmes of studying legal rights of aboriginal peoples. It has a language revival educational programme.
Budget: no information
Target groups: aboriginal peoples of the area

Association of the Indigenous Peoples of the North of the Tiva Republic

Address: ul. Moskovskaya 2 a
Kizil
Tiva Republic
Russia
Tel: + 7(39422)34-037
Fax: no
Contact Person: Dongur-ool Andrei

Programme: focuses on the creating of the traditional clan enterprises, has a high range activity in organising the working place in traditional sector of economy
Budget: no information
Target groups: aboriginal peoples of the area

Association of the Small-numbered Aboriginal Peoples of the Turuhkansk region of the Krasnoyarsk area

Address: Severnaya st. 19
663180, p. Turuhkansk, Krasnoyarsk area
Russia
Tel: + (to order) 4-48-81
Fax: no
Contact Person: Novik Nadezda

Objectives/Focus: Main tasks in the field of the adult education;
- Upgrading and enhancing of the skills of the currently working specialists;
- Creating experts in the newly appeared fields, such is management of the small business enterprises etc.;
- Physiological education- enhancing ability for the social-physiological adaptation ;
- Education in the field of legal cultural and environmental rights more than of the indigenous people

Budget: not provided
Working level (local, national, regional)? - Local
Target groups: all aboriginal residents of the region (keti, sel'kupi, evenki)

NGO "BILIG"

Address: ul. Shitinkina Kravchenko, 31
Kizil
Tiva Republic
Tel: + 7 (37459) 3-71-37
Fax: + 7 (37459) 3-57-25
Email:
Contact Person: Sundui Galina D.

Project: focuses on the creating of the traditional clan enterprises, has a high range activity in organising the working place in traditional sector of economy. BILIG has a joint project with the Investigation Laboratory of the National Schools Problems of the Ministry of Education (Tiva Republic).
Budget: no information
Working level (local, national, regional)? - Local
Target groups: aboriginal peoples of the area

GIVANA (Sol Dawn) – Nanay organization

Address: Alleya truda st. 60-47
Komsomol'sk-na-Amure
Khabarovskiy region 681028
Russia
Tel: (local) 3-06-85
Fax: (local) 4-70-96
Contact Person: Baranova Raisa Grigor'evna

Objectives/Focus: The main aim of the GIVANA is to maintain the traditional Nanay culture within situation of globalisation, to give peoples the opportunity to be proud of their culture and to express their worldview through the dances, songs, folklore and decorative art.
Programmes: Maintaining the Nanay traditional decorative art (they collected information from the older peoples). Popularisation of the traditional knowledge through the local television programme (Sikau Pokto – The way of Nanay Peoples) and through the work of the music ensemble GIVANA.
Budget: no information
Working level (local, national, regional)? Regional
Target groups: nanay peoples of the area

L'AURAVETL'AN (Indigenous Information Centre)

Address: Gilyarovskogo st. 56
Moscow, 129110
Russia
Tel: + 7(095) 284-82-48 or + 7(095) 284-80-45
Fax: + 7(095) 288-47-51
E-mail: iic@rc.msu.ru; iicl@orc.ru
Web-site: www.indigenous.ru
Contact Person: Mr. Arat Khidyp

Objectives/Focus: Study of Russian and International legal documents
Programmes: Workshops (weekly), seminars and conferences on Human Rights and social and economic issues related to indigenous peoples; Study of federal ministries, committees and other governmental bodies relevant to indigenous peoples; Study of mass media and its coverage of indigenous peoples; Participation at working sessions of the Court Chamber of R.F. on Informational Disputes; Establishing working contacts with relevant NGO's; Practical study and establishing contacts with members and committees of Federal Parliament; Information gathering from the local communities on social, political and economic situations of Indigenous peoples in the regions; Gathering and disbursement of relevant international information; Creation of a data bank on indigenous peoples of Russian North, Siberia and Far East; Publishing information bulletins on indigenous peoples of Russia (in Russian and English). Mailing it through out the Russian Indigenous communities and NGOs, Federal Ministries, members of the Federal Parliament and to international organizations, including the UN and EuroParliament; Computer courses; Internet courses;
Project: to learn international and national legal documents regarding Human Rights and Indigenous peoples; to learn about relevant federal ministries of the Russian Federation by meeting the officials up to the rank of Vice Ministers; to learn about work of the federal parliament of the Russian Federation; participate at all relevant parliamentary hearings; to learn about work of the Citizen's complains Department at the Office of President of R.F.; to participate at the sessions of the Court Chamber on Informational Disputes of R.F.; to learn about the intergovernmental organizations, such as the UN and Europarliament; to learn about the relevant Russian, foreign and international NGOs; to participate at work-shops, conferences and seminars on Human Rights and Indigenous Rights in Russia and abroad;
Budget: During the period from July 1996 until present (financed in part by TACIS Democracy Programme, in part by the Canadian government and in part by the Protestant Church from Germany).
Working level (local, national, regional)? - National
Target groups: small-numbered northern indigenous peoples

Union of the Students from Nenets region

Address: ul. Rubinshteina, 32
St.-Petersburg
Russia
Email: vladpskv@neva.spb.ru
Contact Person: Peskov Vladimir

Objectives/Focus: To unit an aboriginal student with purpose to discuss and to solve their problems
Programmes: Have a project of studying the native language. Propaganda of the Nenets culture
Budget: no information
Working level (local, national, regional)? - Local
Target groups: Unite the students from the Nenets region that studied in Saint-Peterthburg

TELEKEY (Universe – alt.)
Address: Ulagasheva st. 13
Gorno-Altaisk, 659700
Altai Autonomic Republic
Russia
Tel: +7 (38822) 2-78-66
Fax: no
E-mail: nayman@mail.gorny.ru
Contact Person: Ms. Surkasheva Nadezda K., Director

Objectives/Focus: Organization and realisation of remote training for adult of Gorno-Altaisk with purpose of rising their professional skills.
Programmes: Creation of electronic library for boarding schools and for schools for adult of the Gorno-Altaisk region and areas of Republic Altai. Organization and realisation preparation courses for entering the high school (University, Institute). Has special professional courses, computer courses.
Budget: not provided
Working level (local, national, regional)? Regional
Target groups: Altai people of the Republic.

Youth Organization of the Koryak
Address: 60 Oktyabrya st., 5-36
pos. Razdol'nii
684020, Kamchatskaya obl.
Russia
Tel/Fax: (to order) 97-140
Email: yupic@elrus.kamchatka.su
Contact Person: Krivogornitsin Alexandr Yu.

Objectives/Focus: Provide professional orientation work for the aboriginal youth
Programmes: Work in co-operation with the Assotiation of the Indigenous Peoples of the Kamchatskaya obl. Have a special programme for studying native language for aboriginal youth.

Budget: no information
Working level (local, national, regional)? - Local
Target groups: young aboriginal peoples of the region

Employment Centre of the aboriginal peoples of the Tuguro-Chumican region

Address: s. Chumikan
Tuguro-Chumikanskii r-n
Hkabarovkii region
682460
Russia
Tel/Fax: + 7 (to order) 91-5-64
Email: no
Contact Person: Struchkova Valentina Vl.

Objectives/Focus: Provides work orientation for aboriginal people who need basic work skills to become employable.
Projects: provides professional training on the field of traditional occupation
Budget: no information
Working level (local, national, regional)? - Local
Target groups: indigenous unemployed peoples from the community

The Nom-Governmental Organization "EEK"

Address: Tsiolkovskogo st. 33, fl. 1
Pertopavlovsk-Kamchatskii
Ramchatskaya obl.
683038
Russia
Tel/Fax: + 7 (415 22) 7-41-89
Email:
Contact Person: Khomenko Valentina T.

Objectives/Focus: Provides programmes focusing on the protecting health, rights of the indigenous peoples of the North, and maintaining their traditional occupation. Aims:

- To be a major agency in the collection of information about education in the highlands and to be a central information centre in order to use in the implementation work of other concerned agencies.
- To oversee and supervise the follow-up and evaluation of work implemented in order to ensure organization of education in highland areas is successful.
- To introduce regional co-ordination in the development of education in highland areas, to ensure it is in line with the policies of the government.
- Study, analyse and research about education, religion and culture in highland areas.
- Support the implementation of work through the roles and responsibilities that the MOE has established.

To supply information on health care
Programmes: has a project aiming to develop the international connection with the associations of the indigenous peoples of the world.
Budget: organization's budget
Working level (local, national, regional)? - Regional
Target groups: aboriginal lawyers and doctors of the area.

Taiga Rangers

Address: Komshosse, 59
Komsomolsk-na-Amure
Hkabarovsky area
681000
Russia
Tel/Fax: + 7 (4272) 2-18-23
Email: kedr@kmscom.ru
Contact Person: Babkina S.V.

Objectives/Focus: non-commercial organization the main goals are:

- promotion of the ecological culture among inhabitant of the Hkabarovsk and Primorsk areas;
- education and enlightenment in the field of ecology; information about the ecological problems of the area;
- control under the observance the environment law at the area;
  maintaining of the biological diversity of the region.

Projects:

"Future begins today" - educational programme for the youth. It includes ecological competitions, mini-conferences, and intellectual games.

"They have right to live!" - project focus on the educational and research-scientific programmes aiming to protect rare plants and animals.

"We are for the Taiga!" - preparing the informative, educational brochures about social, economical and ecological situation in area.

Budget:

Working level (local, national, regional)? - Regional

Target groups: students of the Komsomol'sk-na-Amure State Pedagocial Institute, inhabitant of the area

In conclusion I would like to say a few words about the difficulties we faced during our work under this project. The main problem is a lack of information. There are several reasons for that: (1) the absence of systematic information concerning adult aboriginal education (this is why we worked in several directions - we contacted organizations dealing with education, aboriginal associations, and worked with the documents representing the national policy of the state); (2) some representatives (mainly in governmental organizations) were probably irritated by the high rank of bureaucracy (perpetual reports they need to present), so they refused to answer the questionnaire or did not paid attention to it; (3) one obstacle was the extreme difficult communication with isolated regions such as the Arctic North, Siberia and the Far East, because of bad post-service and telephone communication.. Regional associations often have no possibility for fax or e-mail communication. Some communities are inaccessible even by phone. Therefore for some addresses in the list of the governmental and non-governmental organizations for adult aboriginal education in some cases we gave a contact telephone or address of the main regional association through which it would be possible to get a contact. We still continue to receive answers from the Far East region.